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THE NEW CHURCH AND ITS WORK.

A SERMON PREACHED IN THE FIRST UNITARIAN CHURCH, DETROIT, MICH., BY REV. REED STUART.

"Ye have been called unto liberty, only use not liberty as an occasion to the flesh, but by love serve one another.

"And the multitude of them that believed were of one heart and one soul." —NEW TESTAMENT.

No effect is the result of a single cause. Even so simple and individual a thing as a raindrop is the result of a whole network of forces. Chemistry is present, mixing the oxygen and hydrogen in right proportions. That cohesion, or sympathy, which holds similar particles together cannot be absent. The sunbeam which drew the moisture originally up from the earth lent its aid. The meeting of the mist with a colder stratum of air in the higher regions, causing it to condense, must not be forgotten in attempting to account for it. Finally, that gravitation which by an invariable law pulls everything within a certain radius toward the centre of the earth is invited in to complete the work. Thus this apparently simple and unrelated thing becomes a kind of shining little wonder, when seen in reference to its causes.

Passing toward the more complex organizations, the same variety of causes is seen. Seen in its concreteness, a thing may, at first sight, seem to have been made at one cast; but under reflection it is seen to have had a history of progressive unfoldment. It is the part of philosophy to discover what forces were at work through time to produce it. The field of this inquiry covers everything, from the grain of sand to the many-colored and many-sided civilizations of mankind.

Once it was thought that the institution called the Church was not in this field. Its origin was supernatural. Its laws and ordinances were imposed upon it by a divine command. As in the myth the goddess, in all her wisdom and beauty, sprang instantly from the brow of Jove, so it was thought the Church, without any human choice or agency, came suddenly from heaven to earth. The free will of man played no part in its construction. "Make it according to the pattern shown in the Mount," was the command; and the builders could only obey.

Now such theory is rapidly passing into decline. Even the sentiment of religion of which it is the expression is acknowledged to have had a history. It is not the same at all times. Within this century it has been believed that the Hebrew language was the original form of human speech, and it was revealed to mankind. The study of all languages has made that belief untenable. Language has grown. So has music. They say that in prehistoric times it passed through three different stages. Instruments of percussion, as drums and symbols, were followed by wind instruments, and these by stringed instruments. The lyre had three strings, and then four, and then seven, and then ten. The players in Solomon's court would stand powerless in the presence of Beethoven's symphonies. From the music of a Dahomey village to a Philharmonic Club is an immense distance. But it is not any farther than it is from the language of those poor children of darkness to that of Shakespeare. But the change in religion is just as marked as that in language and music.

Thus the Church has assumed many different forms as it has come along through time. It has been created and upheld by natural causes. Among the more prominent of these causes may be seen the fact of a religious nature in mankind; the fact

that every idea naturally seeks some objective expression, and that man is a social creature. It has never existed in a perfect form, but that is because the elements out of which it is composed are imperfect. In this imperfection it has simply shared with every other institution. As adding a hundred finite things together will not produce something infinite, so combining any number of incompletenesses will not make perfection. The Church is not ideal, because its components are not. It is not the best possible institution. But neither is the home or government the best possible. It must be satisfied if it is the best possible with such material as is furnished. As the home is the effort of such human love as there is to take visible shape, as the picture and statue and poem are such beauty as the soul can conceive flowing into form, as the State is the expression of what justice and liberty are held in the mind of the majority of its citizens, so the Church is the attempt of religion to find some organic form. It must have existed potentially in the mind before it took this external shape. Some sentiment of justice and the value of association must have existed before government. Some notions of architecture existed before the temples and cathedrals were built. Music of some kind was before the staff. Love was back of the home, and life was on the earth prior to any human body. So, before there was any church, religion of some kind was in the spirit of man. The altar was first erected in the heart. Long before the bells which now disturb the air on a Sunday morning, calling to prayer, or the organ tones pealing amid the "groined aisles" of the great minsters, were heard by any mortal, they were ringing their chimes and sounding forth their notes of wail or jubilee in the temple of the human heart.

Finding the foundation of the Church to be in nature, it may be hastily concluded that it will be enduring. The oak is not easily overthrown. So long as man has a religious nature, so long as there is a principle of association in mankind, so long as there is a deep feeling of friendship and sympathy, so long as the enjoyment of the true and beautiful in theory and the noble in action is greatly enhanced when it can be participated in by a company of kindred minds, so long as the mystery of life and destiny lies like an ocean all around this island of earth upon which man awoke and found himself, so long some kind of church will be found. While man remains what he is, it will not be likely to perish.

That the Church has been created and sustained by man opens the way for the inevitable conclusion that it will change as its creator and upholder changes. Because man is not stationary, the Church cannot be. Nor should the moving of this institution from its old camping-ground awaken any surprise or any alarm in the mind of those who love it. It ought rather to awaken delight. It is just as foolish to assume that those who lived long ago knew all about religion as to assume that they knew all that was worth knowing about government or science. The old theologians had no more fitness and no more right to make our religious doctrines than the old kings had to make our laws or the old astrologers had to make our astronomy. New ideas make new things. A church which would be satisfactory to those who believed that the earth is the centre of the universe would be deficient to those who have learned that the earth revolves around the sun. The doctrines once suited to the simple-minded people who met for worship in a little log or frame church at the country cross-roads—a community to which a newspaper came only once a week—will not suit those who live in great centres of population and commerce, to whom every day the news of the world is brought, to whom libraries and galleries of art are thrown open, and who are confronted with all the problems of a varied and complex social life. The persons who pass rapidly in cars from one great city to another in a single day or night cannot have quite the same opinions that those held who used to pass slowly and wearily over that distance on horseback or in a stage-coach, consuming a week in making the journey. The locomotive has made a new kind of soul. There is nothing wicked or dangerous in this change. It is only an instance of the irresistible logic of events. It is the method of nature applied to life. Thus the same forces which have been busily at work in this century, making new machinery, new cities, new States, new colleges, have been just as busy making a new kind of theology and a new kind of church.

There is no hatred for the old forms of things. They are dropped only because they are not able to meet the new demands of the new age. No one despises the old stage-coach. The only objection to it is its inadequacy.

A public man has recently published a volume of recollections of fifty years. In it he gives an interesting narrative of a horseback journey made in the "forties" from Southern to Northern Indiana. It was made in the spring. The way ran almost constantly through the woods. The sunbeams came peering down through the branches of the great trees, making wavering shadows upon his path and flecking the ground with flakes of gold. In the early morning the branches of the trees were all alive with singing birds. The squirrels were chattering. An occasional deer was seen bounding away through the woods. A delicious fragrance filled the air, and his horse's hoofs in passing knocked the dew from whole beds of wild flowers.

A most attractive scene. It is no wonder that it made a deep impression upon the young man who had recently left Boston to find a home and make a career in the Western wilderness. But there was another side to the picture. The way was sometimes difficult to find. Some days it was very muddy. It was a long distance between the cabins where he was to spend the night. When the log house was reached, it often contained only one room. The bed was hard, the food poor. Sometimes there was no grain for his horse. Once he had a battle with a great rattlesnake, which disputed his right to the path. The forests were full of miasma, and he fell ill of a fever. Thus, while the experience was interesting, and in many ways attractive as a reminiscence to the writer, he did not care to repeat it. There was nothing to indicate that he thought that the old Indiana, with its trails through the wilderness, with its occasional log huts, unbridged streams, undrained swamps, and malaria, was as good as the new Indiana, with its railroads and cities and farms and schools and newspapers and million and half of people. He did not hate the old State, but he was glad that the new State had come in its place. The old State was not equal to the new times.

Which illustration partially meets the case of the Church. It may be acknowledged that the Church which is gradually being displaced in this country was by no means devoid of attractiveness and utility. There was a certain unmistakable charm in its simple acceptance of doctrines as expounded by its preachers. If one possessed the art of word-painting, a picture might be made of some little church called "Shiloh" or "Carmel" or "Pisgah" or "Hope" or "Bethel." As memory recalls such churches found in the Ohio Valley forty years ago, they are seen standing usually in the edge of the woods, at some central place in the neighborhood. Near by was the little cemetery, where the white and gray stones, reflecting the sunlight and moonlight, stood amid the tall grass. The gates of this sacred enclosure were only impressively opened two or three times a year, to admit another silent citizen. Upon a Sunday morning men, women, and children might be seen coming in little groups on foot and on horseback to this common meeting-place. Friendly greetings would be exchanged in a subdued voice. A kind of holy peace was in the air. There inside of the church the little congregation would be found. The walls were bare, the seats uncushioned, the floor uncarpeted. There is silence, broken only by an occasional whisper of a mother telling some child how to behave, or, if it is summer-time, by a humming bee which has inadvertently strayed in at an open window, or by the singing of some bird outside, or the neighing of the horses tied to the trees. Then the service begins. "Let us worship God," the preacher says with solemn tone. A hymn is announced, and read. Then the first two lines are read again. Then, without an organ, the whole congregation

"Chant their artless notes in simple guise:
They tune their hearts, by far the noblest aim;
Perhaps 'Dundee's' wild warbling measures rise,
Or plaintive 'Martyrs,' worthy of the name;
Or noble 'Elgin' beats the heavenward flame."

Then the long prayer, in which no human want is omitted. Then the longer sermon. The theme is always doctrinal. It is divided

and subdivided and subsubdivided, and awfully complete. It is fortified by texts of Scripture gathered from Genesis to Revelation. Each listener is supplied with a Bible; and, as these texts are repeated, there is a rustle of turning leaves to find them. Then another hymn, and then the benediction, and then these worshippers return to their humble homes.

If this were all that could be said of those churches, one might wish that they never had passed away. But it must not be forgotten that there was much gloom in that old worship. Many a sensitive young heart was often overcome with terror by the hymns, which were frequently about death and the judgment. Children often took the preacher at his word, and really believed they were on the road to a dreadful and endless doom. Many of the doctrines were harsh and cruel. After hearing them, one might dread, but he could not love, God. There was often much hatred of other sects. Some of us can remember in childhood, when our church happened to be closed for a Sunday, being told by our pastor not to attend the Methodist church, but to remain at home, and read the Bible and study the Catechism. The good man feared we might be taught Arminianism or some other false doctrine. Those churches were founded, not upon religion, but upon theology. They were much nearer Luther and Calvin than they were Christ. They were full of zeal, but it was all partisan zeal. They did not care for mankind. They only cared for their particular kind of mankind. They seemed to have forgotten that Christ came in the name of a universal love and peace. In the German legend, long after the battle of Chalons was ended, the spirits of the slain kept up the contest in the air. Many years after the real conflict was over, peasants, wandering by the battle-ground, would hear the clash of arms above them. So, long after the need for fighting had gone, the unhappy struggle was kept up. Thus, while there were many things in the old churches to admire, there were good reasons for leaving them in the past. God has made everything beautiful and useful in its time. Those churches fit well the age in which they were formed. There was a time when the world could not have got along without them. But there came a time when the world could not get along with them. We do not hate them, but we are glad that they have lost their power. Not that we love them less, but that we love religion more. The new Church is moving away from a few narrow theologians toward a universal spirit. Pushing away from a little island ruled by some Moses or Calvin or Wesley, it has discovered a world ruled by a God.

What many have been hoping and working for is not yet fully here, yet there can be no doubt that it is coming more and more in sight of all looking and longing eyes. Perfect liberty in religion cannot yet be found, but all the churches are on its track. Everywhere there is an evident tendency to move toward greater freedom of thought. The more thoughtful and more earnest are gradually leaving tradition and all mechanical methods, and are trying to build a new church upon reason, and a deep conviction of present spiritual facts. Now there is no Established Church. They are all moving churches. The only difference is some are moving a little more rapidly than others.

When, after the winter solstice, the sun is returning gradually, the light widens its area. Every day a little encroachment is made upon the night. Every morning the red banners are seen waving a few moments earlier in the east, and every evening in the west they are furled a little later. The spring may yet be far away, but every day renews the assurance that it is on the way. It does not reach all latitudes at the same time. At one place the grass is already green; the "pale primrose" and the pink phlox can be found in the edge of the woods, where the sunbeams linger longest; the robin and the bluebird are filling the air with their mellow notes. At other places patches of snow can be seen; the morning has frost in its breath; and the woods are still "bare, ruined choirs," where yet the sweet birds have not begun to sing. But no one loses heart, for he knows that after a time the warmth and beauty of the perfect spring will cover all the zone.

Thus it is with the churches. The winter solstice has been reached. They are all feeling the touch of a new spring. Not all are feeling it alike. Some are basking in its warmth. A new life is surging within them. They are drinking in the marvellous beauty of sight and sound, which surrounds

them like an atmosphere. Upon others the beams of the advancing sun still fall aslant. There is still some chill in the air: the hard and cruel winter is loath to loose his hold upon them. The new strength and gladness, which come with perfect disinthralment, are not fully theirs; but they need not lose heart. The blessed spring-time of religion will at last reach their latitude. How do we know that it will come to all our zone? Because the splendid sun there in the sky has decreed it, and is powerful enough to enforce all its decrees. How do we know it will come to all the churches? Because the mighty Spirit has issued a mandate to that effect, and has commissioned the whole age to carry its command to them, and compel obedience. That which has already made art and science and literature so noble is surely equal to the task of making our religion as noble and gr at. Thus the churches are all moving in one direction, because they are caught in the resistless drift which is sweeping through these amazing years.

There can be no doubt that the new Church, which is gradually emerging from the old, will have great duties to perform. Increased opportunity brings increased obligation. The institution falling within days of great achievement and great mental activity has a work resting upon it equal to its endowments and advantages. It must be intellectual, because the age is intellectual. It must be scientific, for the age is scientific. But it must be much more than this. It must be ethical and spiritual. Once, when the doctrine was stated and proved, the work of the Church was done. Later there came a time, when the doctrine was stated and disproved, the work of certain churches was done. The time is almost gone when either of these kinds of work is needed. Long ago many became weary of hearing a defence, and a guarding from all infraction by sceptics, of such abstractions as "predestination" and "imputation" and "vicarious righteousness" and "trinity." But it is also some time since many began to grow weary of hearing assaults made upon these abstractions and arguments, to prove their unreasonableness. If this debate was ever necessary, its necessity is now almost gone. Something of much more importance is present now. We are confronted, not with doctrines to be debated, but with facts to be acted upon.

The new form of church has been in existence long enough to inform the world as to what it does not believe. It is time now for it to convey some information as to what it does believe. Its reputation as a debater is established. Now it only needs to prove that it, too, has a religion, and that its power of love for God and man is fully equal to its power to destroy false doctrines about man and God. The old Church had a great work to do, but the new Church has a much greater. The former thought of the individual soul and heaven. The latter thinks also of these, but it has added to them earth and humanity. To the happiness of heaven it has annexed the happiness of earth. Thus, as the old and useless doctrines disappear below the horizon of the past, a whole new world of thought and action is seen rising above the sky-line of the future.

In this new order of things which we are now entering, many of the terms of religion will be reopened, to receive a larger meaning. Salvation will be made to include the whole personality. It will try to make changed conditions for society. It will include ethical culture. Not only the emotions, but the intellect, will be found within it. It will not save a man as a church member, and leave him unsaved as a business man. It will not make him a saint in private life, and leave him free to be a great sinner as a politician. It may begin with a single act of conversion, but it will not end there. It will be a daily companion of his life. Every day there will be a conversion. There will be a turning from selfishness to a broad charity, from cruelty to kindness, from thoughtlessness to a deep meditation over God and the soul, from a flippant unbelief to an abiding trust in the blessed Power whose presence is seen in the swift, gliding stars and in the unfolding march of the human hosts across the earth, from an impatient arraignment of that plan which includes death in its order to an unquestioning serenity and patience until the curtain rolls up, revealing the final act of the great mystery. Thus salvation passes along with man through all the years of his earthly journey, unfolding new powers, adjusting him to higher and higher surroundings, and

fitting him for companionship with the blessed immortals.

But the change cannot be confined to one or two things. It will touch everything connected with the Church. When the morning comes, it comes to everything. The sunshine does not flood the fields with light, and leave the rivers to roll along in darkness; it does not waken the flowers, and leave the birds asleep. So the new day that is here in religion will transform the whole Church. It is making not only a new theology, but it is making a new kind of preacher. The new spirit demands a new voice to utter forth its meanings. The sunbeams that awaken the music cannot leave the sermon asleep. The preacher can no longer be a mere machine to grind up obscure texts into homilies and exhortations. He must be no mere word-maker and phrase-mongerer. He must not know more about Palestine than he does of his own country. He must not go to Gennesaret and the Jordan, to the stork and the fir-tree, for his illustrations. Our own lakes and rivers, the robin and the maple, are just as sacred, and will better serve his purpose. He will know the Bible, but he will know other literature as well. He will bring his sermon up to the level of the average intellect. His propositions will all be on intimate terms with reason; and he will not make the mistake of expecting his private opinion will be accepted as a universal principle, nor feel affronted when his hearers decline to receive his prejudices as a divine oracle. He will study and love the facts of science, but he will do much more than that. He will pass along to where he can see the facts of the universe turning into thought and science becoming a revelation of God. He will study man in all his many forms. He will see him engaged in all his tasks in history and in the present. He will see him as a creature of thought and emotion, as builder of States, as warrior, as creator of arts and inventions, as worshipper and as toiler, as maker and lover of wealth; and his constant aim will be to exalt all these many forms of life and its action. To make a nobler civilization, to help construct a better social science, to better all human conditions here upon the earth, is a great part of his work. To do this work demands much thought, much singleness of aim, and a certain ethical passion, which, as the sacred fire in the old temples, shall flame day and night upon the altar of his heart.

Whether we shall ever have a religion which will yield to exact demonstration, as do the problems of mathematics, we do not know. At this time the probabilities seem to be against it. It may be that there will always remain a line where logic will halt, and hope and imagination must plume themselves for an onward flight. But that we may have a religion full of all natural and rational qualities seems to be assured. Its inferences will all proceed from reasonable premises. Its prophecies will all grow out of its experiences. It will repose where everything else reposes,—upon the basis of natural law. As thus the worlds are upheld, the tides rise and recede, the snow falls, and the rain, the clouds come and go, the mists veil the mountains and the thunder rolls amid the hills, the heart beats and the cheek flushes, golden hair covers the head of youth, and white hair the head of age,—as all other things are moved and upheld by law, so is religion created and sustained. Its miracles are found in the constancy of seed-time and harvest, and in the steady flow of life through all things. Its sacraments are the doing of duty. The unfailing method of nature is its Providence. Its prayers, its hymns, its hopes, grow up out of a divine necessity hidden in the deeps of the human spirit. They do not seem to be imported or alien, but native and at home in the plan of things. When unforced and unhindered, they accord well with nature. They are as graceful as the curve of the sky, free as the flow of rivers, and musical as the wind rustling the corn. Such a religion can only give unbounded confidence to all who make it theirs. So sane, so grand, so far-reaching, seems the Divine Order of the universe that all good must ultimately be contained in it. The same Power which formed the earth formed the soul. The Power that fashions the cradle of man upon the earth fashions the grave. The Love that bends over the one bends over the other. Birth, life, death, are natural steps in the order of Providence; and a life after death is no more marvellous than the life before death.

Of some such religion the new Church is the agent. Its aim is ethical, but it is also

spiritual. It must work for this world, yet it cannot avoid thinking of another world. It must help man to do his work here in the dust, but it must often draw near and whisper to him that he shall not become dust. Like the ancient city, earth has many gates, opening on every side. One opens toward the fields of toil, one toward the field of pleasure, one toward conduct, and one toward beauty and the joys of love. But one sapphire gate there is which opens toward the boundless realm of spiritual life. Of this gate the Church is warden. It stands there to open it, and beckon mortals through it. To each passing one it says: O soul, come hither, and go toward the future through this portal. Passing through, thou art on the way to greatness. There are no limits. At every advance the horizon falls back. God fills that greatness with his presence, and in him there is Life Eternal.

THE LIFE AND THE LIVES OF JESUS.

Fra Angelico, a famous artist of the fifteenth century, would never paint a portrait of Christ or the Virgin, so it was said, except upon his knees. The truth in art could be approached only with the highest reverence for its subject, as if the painter were trying to see, as God sees, the intrinsic quality of the human soul whose features are to be put upon canvas. It is in biography as in painting and sculpture that the most satisfying life of an historical personage must be written with love and enthusiasm.

If such writing is likely to have a vein of overstatement, if it be the defect of partisanship that it converts faults into merits and becomes an apologist and defender of character and conduct which are not above reproach, on the other hand it is only the interpretation of sympathy which can do justice to a man's motives and intentions, which can anticipate that verdict of future generations which is to be formed without the distortion of prejudice and passion which disturbs the present judgment.

There are few great men of history, such as Socrates, Cromwell, and Washington, whose characters in our day are not accepted more as their admirers depicted them than as the critics of their lifetime looked at them. They, too, were painted for posterity by the artist upon his knees.

It is the virtue and the defect of the primitive histories of the life of Jesus, the Gospels, as we call them, that they were the product of veneration akin to worship. As we study these Gospels with judicial eyes, "nothing extenuating nor setting down aught in malice," we find many sayings and deeds which do not fit into the loftiest character and intelligence. Most of these defects, however, pretty plainly appear to be the writer's ideas of what was said and done, which can be easily qualified by other statements which better harmonize with the prevailing spirit of Jesus' thought.

But that part of Christendom which has not read with a critic's eye has come from the Gospels with only the highest moods of admiration, as from the presence of one who stood far above ordinary human weakness and shortcoming, who was stern only in the love of justice, and indignant only against meanness and cruelty, and ambitious only of guiding consciences and hearts by the persuasiveness of his wisdom and his motherly pity for human blindness and wilfulness. All this better impression, I take it, is a tribute to the fact that the gathered stories of Jesus' life, though clumsy as bits of literary art, were the work of lovers and enthusiasts. They, too, painted upon their knees, and far better than what they were able to say of their leader they felt about him.

Language is an unmanageable tool for most of us. It conceals quite as much as it reveals of our intention. The speech of untrained minds is apt to be loud and limited in its adjectives,—loud as if to convey in the demonstrativeness of voice the sense which there are not clear ideas and command of words to set forth, and scanty in descriptive epithets, because it is the way we say things rather than the form of expression which is expected to impart our meaning. Pantomime, not literature, is the natural expression of children and childish intellects. Hence, in reading all legendary stories, all tales of the youth of the world, of the first beginnings of an institution in a by-gone age, we need to read between the lines, to look into the possible greatness of the occasion and the personages described, which

the traditions set forth as best they could, with their scanty imagination and small range of words, although perhaps saying something different than they supposed they were saying.

It is in this spirit that we must form a fair picture of the life of Jesus. There are lives of Jesus, theories of the rise and character of Christianity, almost without number. They are all attempts to paint one life. How well or how ill they have done this is the occasion of most of the controversy in our theological world. The men called critics or unbelievers or agnostics,—who engage from time to time in discussing the place and value of the New Testament in the world's literature, are seldom called to account for their work by their opponents, for any alleged lack of honor for the personal quality or the moral and intellectual genius of the man Jesus.

Two famous books, each called the Life of Jesus, were published thirty or forty years ago, were talked of everywhere in religious communities, and are still reappearing in modern editions, and are drawn upon for illustration of sermons. They were by David Strauss, the German, and Renan, the Frenchman. They were books of undoubted power and of an abiding influence in shaping the ideas of Christendom. They have been bitterly assailed because of their alleged destructive effect upon Christian faith, and because they placed Jesus upon a plane with that humanity which gropes after truth, sometimes in misleading paths, and which commits errors of judgment and has lapses of courage and faith. But that these authors spoke with any spirit but of respect and admiration for the mind and work of Jesus no fair controversialist would declare.

What Strauss and Renan sought to do was to show the inadequacy, the unsatisfactoriness, and general incorrectness of the legends of the life of Jesus which are contained in the New Testament, and to construct a more accurate picture. They approached the evangelists as all Protestants and many Catholics go to the mass of legends of Christianity, called Apocryphal Gospels, which had their vogue from the second century down to the invention of printing, willing to find there any morsel of probability which they might contain, but at the same time positive that certain marve'ls and miracles with which they are full do not deserve to be treated as sober fact.

This is the spirit of our age with regard to the whole of the ancient world. Intelligent men and women venerate the early ages of history to which we owe so much. They hold in tenderest estimation the great souls of the past who have set us an example of every human grace and virtue. But they insist that the truest reverence for a man is to see him as he would seem if the tenderest and most careful, yet firmest, hand of our day were to set his characteristics before us. For we write history and biography in another light than that which they used who lived long ago. This is perfectly well understood when you set your children to exploring the legends of King Arthur, or the tales of the Greek heroes, or Plutarch's lives of famous men of Rome and Greece.

So it should be understood that the true story of the birth and early progress of the Christian religion must be sought in discrimination as well as in enthusiasm, not in blind faith in the unknown writers of the Gospels,—for the identity of not one of them is certain,—but in reverence for the God who makes his leaders of our human march after his own judgment as to what manner of mortal material is needed for the specific work, and with a becoming respect for plain, every-day human nature, which may be godly even if it has no marvellous in its structure.

Concerning the Four Gospels, which give us our chief materials for estimating the facts of primitive Christian history, it seems to me plain that nobody in the Christian Church is content to take their story just as it runs,—not even the most devout stickler for the full inspiration of Scripture. Even the Trinitarian Christian believes that Jesus was the incarnate Son of God, the second person of the Trinity; but, if he is a scholarly man, he will confess that this central principle of his faith is only somewhat obscurely suggested and hinted in any of the Gospels. Not a verse will he quote as unmistakably proclaiming so vital a thought. He therefore seeks elsewhere than in the Gospels for the true representation of Jesus; and, if he be a Roman Catholic, he will tell you that it is the Church, not the Bible, which, through its inspired men, makes authoritative the teaching that the eternal

Son of God dwelt for a time in human form.

So that worship of Christ—that dwelling upon union with Christ as the only true religion, which you will find in most of the popular sermons and devotional books of our day—is not derived from any of the Gospels, so much as from later sources, from the works and meditations of students and pietists who believe that their Master reveals himself to them in special ways, of which the evangelists could make no record, since it did not pertain to their time.

This treatment of the Gospels as only containing materials for the true life of Jesus is justified by their origin. They were not, as was once universally taught and believed, the records of well-known eye and ear witnesses of their Master's career. They were collections of his sayings and movements, drawn not unlikely from many sketches written down from time to time by those who had received and wished to treasure vivid impressions of his bearing and speech, but also from that word of mouth legend which was in the ages before printing the chief means of transmitting fact and fancy. The growing belief of scholars is that in the Gospel of Mark, in which there is no mention either of the birth or resurrection of Jesus, we have the nearest available approach to the first systematic account of the life of Jesus, and that the Books of Matthew and Luke are only enlargements and variations of Mark. These three together are the only morsels of authentic life which remain to us out of several Gospels which for a time had currency in the early Church. John is probably, as appears on its face, a very late theological view of Jesus.

Within a few years there has been found in an Egyptian tomb, and printed in English, a fragment of ten 12mo pages of what is called the "Gospel of Peter," which bears evidence of being a leaf from one of the lost Gospels of the early centuries. It adds nothing to our knowledge nor much to our edification; nor do any of the glimpses, real or supposititious, which the scholars now and then try to give us of other lost Gospels, throw any light upon the personality of Jesus. We must fill in, by means of our own art, the brief sketches which we have, written as they were with no apparent expectation that after ages would take them word for word, as truth unextenuated, unextended.

This is well. Lives, as we call them,—endeavors to put souls into printed pages so that he who runs may read,—are always guesses at truth. The life of Jesus, we might say, was providentially left thus meagre as to portraits and documents of his actual career, in order that men might adore the idealized soul, the spirit which is a symbol of the heights, the depths, and the breadths of human attainment and possibility. And this is what the names Jesus and Christ actually stand for in popular usage.

Not one in a thousand of those who speak these words with reverential breath, and who resent the least criticism of the New Testament story, are careful readers of the Gospels, or carry in their minds a coherent conception as to wherein the several Gospels differ from or agree with one another. Not one in a thousand of those who profess to believe in what theologians call the sinlessness of Jesus can give any evidence upon which their opinion is based. The average Christian's faith in Jesus has very little of the head in it, and is generally entirely of the heart; is sentimental, not intellectual. It is not builded upon history: it is erected upon hope, upon trust in human nature, upon gratitude for what the Christian religion and Church have done for humanity.

There is a group of noble and inspiring ideas of man's nature, rights, and destiny, which received a mighty impulse from the birth of the Christian Church. The loftiest ideas of morals are in the words of Jesus, and these have been a regenerative force in every field of our nineteenth century's activity. "Man is the son of God" is another of the inspiring sentiments of the Gospels, which appeals to the proud and the humble,—to the man of learning who finds himself constantly upon the shores of the vast ocean of truth, and longs for eternity in which to explore its wonders, and to the ignorant soul who would fain find in his very limitations only some accident of time from which, like the enchanted prince, in the fairy story, now turned to stone, he shall presently be restored to his proper heritage.

And then, perhaps, the most moving of all the influences of the Gospels is its picture of the just man persecuted, the lover of

his nation and his kind misjudged, misrepresented and made a malefactor. Alas! it is but an old story, renewed every year in every nation under the sun. Men hate their benefactor, because he is too loving to flatter them and praise their vices. They fawn upon the demagogue, the wily self-seeker; but the disinterested, the far-seeing, the truth-loving, they revile and slay. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." That wail of sorrow has sounded through the centuries to vibrate responsive in all the hearts which have borne injustice.

> "And when, under fierce oppression,
> Goodness suffers like transgression,
> Christ again is crucified."

Because cruelty is so common, because tyranny is so hard to unseat from its throne, because unthinking man is so often blind to his true good, has the suffering Son of Man become a symbol of the universal struggle of right against wrong, of innocence against the hard-hearted and foul. The moral man, the divine man, the oppressed man, have come to be symbolized in the name Jesus or Christ; and, whenever the name is spoken, it summons to the mind's eye a picture of humanity downtrodden for a time, but at last triumphant. There is a striking parallel to this,—mostly unconscious,—putting of ideal humanity into the word Jesus, in Hebrew poetry.

The last half of the prophecy of Isaiah is now generally recognized by the wisest students as the work of an unknown poet, the "Great Unknown." In its pages is one of the most exquisite and pathetic descriptions in all literature, a picture of the Suffering Servant of Jehovah. It is not any one man who is thus delineated, but the national Israel.

Ambitious, high-spirited Israel, what humiliations was it not destined to endure! Again and again it was overrun by powerful enemies, several times large numbers of its people were carried into far-off lands, the larger part of them never to return. Its temple was despoiled, its capital city was laid waste. At last a little company, a few thousand of the captives, were permitted to rebuild their homes and their national worship. This is the occasion of the poem, the prophecy of the greater Isaiah, in which he encourages his countrymen with the vision of the Man of Sorrows, who has for them endured all the penalties of their idolatries and their sins, and has opened the way for their restored glory.

"Thou Israel, my servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee. Fear not, thou worm Jacob. I will help thee. He was despised and rejected of men; a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; and with his stripes we are healed.

"O thou afflicted, tossed with tempest, and not comforted, thy sun shall no more go down, neither shall the moon withdraw itself. For Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended. The little one shall become a thousand, and the small one a strong nation."

In our Christmas oratorio this apotheosis of a nation's calamities is translated into the recital of the story of the Man of Nazareth, and thence it becomes the utterance of all human sympathy and gratitude for those who bear pains that their fellows may be happy.

But it is well for us to know that the true significance of the poem was that a whole people, many of the individual members now in their graves beyond the reach of any earthly triumph, had been scourged by tribulation, that the few who should survive might be loyal to their high calling as servants and sons of Jehovah. Thus the immortal part of the evangelist's picture of the Man of Nazareth is its exaltation of human nature, its praise of the lowly and obscure as princes of God, and its assurance that, in the end, right shall reign.

There are two Christianities in history. There is the church of pomp and dogma, with its host of prelates, its majestic architecture, its imposing ritual; and, too, with its councils furiously contending over obscure articles of creed, establishing inquisitions, excommunicating heretics. And there is the church of the loving and mild, of those who seek no office and fill no trump of fame, but who are prompt at every call

of mercy, who have pity for the slave and pardon for the fallen, and who, in all the centuries, wherever a forlorn hope was to be led, for the reform of social abuses and the maintenance of an imperilled right of man, have counted their lives, their fortunes, and their sacred honor as by no means too precious for an offering. There is the church whose Master is the fierce Judge of the last great day, with knotted brows and angry gesture banishing the unbeliever to eternal despair. And there is the church of the Good Shepherd.

"'He saves the sheep: the goats he doth not save!'
So spake the fierce Tertullian. But she sighed,
The infant Church! Of love she felt the tide
Stream on her from her Lord's yet recent grave.

"And in the catacombs, . . .
On those walls subterranean, where she hid
Her head in ignominy, death, and tombs,
She her Good Shepherd's hasty image drew,
And on his shoulders—not a lamb—a kid."

There are certain great principles of just government, of peaceful intercourse between man and man, of sympathy with the weak and unfortunate, which men call Christian ideas. And such as these are the redeeming and purifying forces of our world's fierce struggle for living. There is a devout sentiment, a sense of the nearness of God to man, and of his compassion for our sorrows and his guidance in our straits, as well as of joy and serenity amid the scenes of nature and the discipline of experience. This also is sometimes called Christian piety, and it is of inexpressible value for the formation and support of the highest personal character.

If men by a figure of speech personify these, and call them the life of Jesus in history, they are writing a true evangel, filling in the apostolic sketches with modern conceptions of what is right and beautiful and enduring. For we all need some human image which shall be a constant exhortation to our hearts to be of good cheer and of unswerving loyalty. And especially in our rough contact with men with whom we compete, who are our rivals, our pitiless opponents, or who in some other way show us their least lovely side, there is wanted for our proper balance a conception of a better humanity, that is not greedy, nor unscrupulous, nor merciless, but friendly, comforting, guiding, and inspiring.

No man has accomplished truly great and abiding things for civilization who has not been able to take a disinterested look below the seething currents of men's passions, and discern there the human instinct of justice, righteousness, and mercy, for whose evoking and eventual conquest over the animal his talents were given to work.

And no man can enjoy life and win the genuine respect and love of his fellows who does not feel in the deeps of his soul that he was meant for something transcendentally wiser and tenderer than he has yet attained or may approach while in this life. In all these perceptions of our better human nature we are reproducing the true life of Jesus, the symbol of God ever with men, pleading, rebuking, warning, loving, and at last to conquer.

As one has written, "The Man of Nazareth is of that sublime company whom humanity has chosen, in order to be reminded of itself and to be entranced with its own proper image." George A. Thayer.

Cincinnati, Ohio.

THE VALUE OF A COMPARATIVE STUDY OF RELIGIONS.

A PAPER READ AT THE PARLIAMENT OF RELIGIONS IN CHICAGO BY MRS. ELIZA R. SUNDERLAND.

Part Second.

In the preceding part of my paper I have considered the value of the study of religions in its relation to *general* culture. I come now to a consideration of the same study as a means of *religious* culture.

What is religion?

Ask the question of an ordinary communicant of any religious order, and the answer will in all probability, as a rule, emphasize some surface characteristic. The orthodox Protestant defines religion as a creed; the Catholic, a creed plus a ritual,—believe the doctrines and observe the sacraments; the Mohammedan, as a dogma; the Buddhist, as an ethical system; the Brahmin, as caste; Confucianism, as a system of statecraft.

But let the earnest student ask farther

for the real meaning in the worshipper of his ritual, creed, dogma, ethics, caste, and ethics-political, and he will find each system to be a feeling out after a bond of union between the human and the divine. Each implies a mode of activity, a process by which the individual spirit strives to bring itself into harmonious relations with the highest power, will, or intelligence. Each is of value in just so far as it is able to inaugurate some felt relation between the worshipper and the superhuman powers in which he believes. In the language of philosophy, each is a seeking for a reconciliation of the ego and the non-ego.

The earnest student will find many resemblances between all these communions, his own included. They all started from the same simple germ. They have all had a life history which can be traced, which is in a true sense a development, and whose laws can be formulated. They all have sought outward expression for the religious yearning, and have all found it in symbol, rite, myth, tradition, creed.

The result of such a study must be to reveal man to himself in his deepest nature. It enables the individual to trace his own lineaments in the mirror, and see himself in the perspective of humanity. *Prior* to such study, religion is an accident of time and place and nationality; a particular revelation to his particular nation or age, which might have been withheld from him and his, as it was withheld from the rest of the world, but for the distinguishing favor of the divine sovereign of the universe in choosing out one favored people and sending to that one a special revelation of his will. *After* such study, religion is an attribute of humanity, as reason and language and tool-making are, needing only a human being placed in a physical universe which dominates his own physical life, which cribs and cabins him by its inexorable laws; and, lo! defying those laws, he steps out into the infinite world of faith, of hope, of aspiration, of God. The petty distinctions of savage, barbarian, civilized, and enlightened, sink into the background. He is a man; and, by virtue of his manhood, his human nature, he worships and aspires. A comparative study of religions furnishes the only basis for estimating the relative worth of any religion. . . .

Goethe declared long ago that he who knows but one language knows none; and Max Müller applies the adage to religion. A very little thought will show the truth of the application in either case. On the old-time supposition, that religion and language alike came down ready formed from heaven, a divine gift or revelation to man, this would not be true. Complete in itself, with no earthly relationships, why should it need anything but itself for its comprehension? But modern scientific inquiry soon dispels any such theories of the origin of language and religion alike. If the absolute origin of each is lost in prehistoric shadows, the light of history shows each as a gradual evolution or development, whose laws of development can to some extent be traced, whose history can be, partially at least, deciphered. But, if an evolution, a development, then are both religion and language in the chain of cause and effect; and no single link of that chain can by any possibility be comprehended alone and out of relation to the link preceding and following.

Allow me to illustrate this proposition at some length. I am a Christian. I want to know the nature, meaning, and import of the Christian religion. I find myself in the midst of a great army of sects, all calling themselves Christians. I must either admit the claim of all or I must prove that only one has a right to the name; and, to do either rationally, I must become acquainted with all. But they absolutely contradict each other; and some of them, at least, also contradict the original records of Christianity in both their creed and ritual.

Here is one sect that holds to the unity of God; here another that contends earnestly for a trinity; here one that worships at high altars, with burning candles, processions of robed priests, elevation of the host, holy water, adoration of the Virgin Mother, all in stately cathedrals with stained glass windows, pealing organ, and surpliced choir; there another which deems that Christianity is foreign to all such ritual, and whose worship consists in waiting quietly for an hour within the four bare walls of the Quaker meeting-house, to see if the inner voice hath aught of message from the great enlightening Spirit.

How account for such differences, when all claim a common source? Only by trac-

ing back the stream of Christian history to its source, and following each tributary to its source, thus, if possible, to discover the origin of elements so dissimilar. Seriously entered upon the quest, we discover here a stream of influence from ancient Egypt, through Greece and Rome bringing to Roman Catholic Christendom, so says Prof. Tiele, the germs of the worship of the Virgin, the doctrine of the immaculate conception, and the type of its theocracy.

Another tributary brings in a stream of Neo-Platonism, with its doctrine of the Word, or Logos; another, a stream of Græco-Roman mythology, with a deifying tendency so strongly developed that it will fall in adoration equally before a Roman emperor or a Paul and Cephas, whose deeds seem marvellous. Another stream from imperial Rome brings its gift of hierarchical organization; and here a tributary comes in from the German forests, bringing the festivals of the sun-god and the egg-god, of the newly developing life of spring. Christianity cannot banish these festivals: too long have they held place in the religious consciousness of the people. She can, however, and does, adopt and rebaptize them; and we have the gorgeous Catholic festivals of Christmas and Easter.

Christianity itself sends its roots back into Judaism: hence, to know it really in its deepest nature, we must apply to it the laws of heredity; namely, we must study Judaism. Judaism has its sacred book; and our task will be easy, so we think. But a very little unbiassed study will show us that Judaism is not one, but many. There is the Judaism which talks freely of angels and devils and the future life, of happiness or misery; and there is the earlier Mosaism, which knows nothing of angels or devils, and of no future life save that of sheol, in which, as David declares, there is no service of God possible. Would we understand this difference, we must note a tributary stream flowing in from Babylonia; and, if we will trace this to its source, we shall find its fountain-head in the Persian dualism of Ormuzd and Ahriman, the god of light and the god of darkness, with their attendant angels. Only after the Babylonish captivity do we find in Judaism angels and a hierarchy of devils.

Pass back through the Jewish sacred books, and strange things will meet us. Here a "Thus saith the Lord" to Joshua: "Slay all the Canaanites, men, women, and helpless children. I suffer no one to live." "Sell the animal that has died of itself to the stranger within your gate, but not to those of your own flesh and blood." "An eye for an eye, and a tooth for a tooth." "Whosoever sheddeth man's blood, by man shall his blood be shed." This God of the Hebrews lives in an ark; in the ark he is carried into battle and taken and kept prisoner, and on the ark's return he strikes dead the man who puts out his hand to prevent threatened disaster to the sacred chest.

Is this the same God of whom Jesus taught? This is the religion out of which sprang Christianity. How, then, account for the immense distance between the two? To do this, we must trace the early Hebrew religion to its source, and then follow the stream to the rise of Christianity, seeking earnestly for the causes of the transformation.

What was early Hebrew religion? A branch of the great Semitic family of religions. What was the religion of the Semites, and who were Semites? These questions have been answered in an exhaustive and scholarly manner, so far as he goes, by Prof. Robertson Smith, in the volume entitled "The Religion of the Semites," —a volume to which no student of the Old Testament, who wishes to understand that rich treasury of Oriental and ancient sacred literature can afford not to give a serious study.

The Semites occupied all the lands of Western Asia from the Tigro-Euphrates valley to the Mediterranean Sea. They included the Arabs, Hebrews, and Phœnicians, the Aramæans, Babylonians, and Assyrians. A comparative study of the religions of all these peoples has convinced scholars that all were developments from a common primitive source, the early religion of the Semites. This religion was first nature-worship of the personified heavenly bodies, especially the sun and the moon god. Among the Arabs this early religion developed into animistic polydæmonism, and never rises much higher than this; but among the Mesopotamian Semites the nature beings rise above nature and rule it, and one among them rises above all the

others, as the head of an unlimited theocracy.

If magic and augury remained prominent constituents of their ceremonial religion, they also practised a real worship, and gave utterance to a vivid sense of sin, a deep feeling of man's dependence, even of his nothingness before God, in prayers and hymns hardly less fervent than those of the pious souls of Israel. . . .

All life, whether the life of man or beast, within the limits of the tribe was sacred, being held in common with the tribal god, who was the progenitor of the whole tribal life: hence no life could be taken, save in sacrifice to the god, without calling down the wrath of the god. Sacrifices thus became tribal feasts, shared between the god and his worshippers, the god receiving the blood poured upon this altar, the worshippers eating the flesh in a joyful tribal feast.

Here, then, was the origin of the Hebrew religion. It was not monotheistic, but what scholars designate as henotheistic,—a belief in the existence of many gods, though worshipping only the national god. Thus a man was born into this religion as he was born into his tribe, and he could only change his religion by changing his tribe. This explains Ruth's impassioned words to Naomi,—"Thy people shall be my people, and thy god my god." This idea of the tribal god, who is a friend to his own people, but an enemy to all others, added to the belief in the inviolability of all life save when offered in sacrifice, explains the decree that an animal dying of itself might not be eaten by a tribesman, but might be sold to a stranger. A tribal god, too, might rightfully enough order the slaughter of the men, women, and children of another tribe whose god had proved too weak to defend them. Life was sacred only because shared with the god, and this sharing was limited to the tribe.

The Hebrew people moved onward and upward from this early Semitic stage, and have left invaluable landmarks of their progress in their sacred books. The story of the sacrifice of Isaac tells of the time when human sacrifices were outgrown. Perhaps circumcision does the same. The story of Cain and Abel dates from the time when agriculture was beginning to take the place of the old nomadic shepherd life. The men of the new calling were still worshippers of the old gods, and would gladly share with them what they had to give,—the fruits of the earth. But the clingers to the old life could see nothing sacred in this new thing, and were sure that only the old could be well pleasing to their god.

The God who dined with Abraham under the terebinth-tree at Mamre was the early tribal god, El-Shaddai. Naaman was cured of his leprosy because the Jordan was sacred to the deity. It was the thunder God, Yahveh, whom the people worshipped on Sinai, and who still bore traces of the earlier sun-god as he guided the people in a pillar of fire. The ark is a remnant of fetichism; namely, a means of putting the deity under control of his worshippers. They can compel his presence on the battlefield by carrying the ark thither; and, if the ark is captured, the god is captured also.

A powerful element in the development upward of Mosaism was prophecy. The eighth-century prophets had moved far on beyond the whole sacrificial system when, as spokesman for the Lord, Isaiah exclaims, "Bring me no more vain oblations: incense is an abomination unto me"; and Micah inquires, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?" Jesus condemns the whole theory of holy places when he declares, "Neither in this holy mountain, nor yet in Jerusalem, shall men think to worship God most acceptably." God is a Spirit, unlimited by time or place; and they who would worship acceptably must worship "in spirit and in truth."

How long the journey from the early tribal sacrificial, magical, unmoral, fetich, holy place, human sacrifice worship of the early Semites, including the Hebrews, to the universal fatherhood and brotherhood religion of the Sermon on the Mount and the Golden Rule, only those can understand who are willing to give serious study, not to the latter alone, but to the former as well. To such earnest student there will probably come another revelation; namely, that there is need of no miracle to account for this religious transformation any more than for the physical transformation, from the frozen snows of December to the palpitating life of June. They are either both miracle or

neither. The great infinite life and love was hidden alike in the winter clod and the human sacrifice. Given the necessary conditions, and the frozen clod has "climbed to a soul in grass and flower," the tribal god and the tribal blood bond are seen in their real character, as the universal God fatherhood and man brotherhood. What the necessary conditions were only those shall know who are ready to read God's thoughts after him in the patient researches of scientific investigation. But, whatever the conditions necessary, they were fulfilled; and Judaism emerges as Christianity.

What is to be the future of this religion, which has had so long and varied a history, from far-away Akkad even to this centre of the western hemisphere, and from twenty centuries before Christ to this last decade of nineteenth century after Christ? . . .

Its parent was Judaism, a national religion, limited by the boundaries of one nation. It is itself a universal religion, having transcended all national boundaries. How was this transformation effected? For answer go to Kuenen's masterly handling of the subject, "National Religions and Universal Religions." If our study has been wide, we have learned that religions, like languages, have a life history of birth, development, transformation, death, following certain definite laws. Moreover, the law of life for all organisms is the same, and may perhaps be formulated as the power of adjustment to environment; the greater the adjustability, the greater the vitality.

But this means capacity to change. "That which is no longer susceptible of change," says Kuenen, "may continue to exist, but it has ceased to live. And religion must live, must enter into new combinations, and bear fresh fruit, if it is to answer to its destiny, if, refusing to crystallize into formulæ and usages, it is to work like the leaven, is to console, to inspire, and to strengthen." Has Christianity this vital power? "Yes," again answers Kuenen, and quotes approvingly a saying of Richard Rothe: "Christianity is the most mutable of all things. That is its special glory." And why should this not be so? Christianity has gathered contributions from many lands, and woven them into one ideal large enough to include all peoples, tender enough to comfort all, lofty enough to inspire all,—the ideal of a universal human brotherhood bound together under a common divine fatherhood. Such a religion humanity will not, cannot, let die.

THEODORE PARKER.

HIS WORK IN BOSTON.

II.

Theodore Parker was now thirty years old, and all his powers approaching their maturity. After a youth of hardship, as many of us reckon hardship, of strenuous endeavor, of continuous and concentrated application to a very wide range of studies, covering nearly all subjects accessible to him, he had, in the four years of his life as a minister, co-ordinated his immense acquisitions, and not only extended, but learned how to apply them. His thought, instead of being overlaid and embarrassed by them, was sustained by them, and drew from them ampler volume and freer movement.

A very simple incident changed the course of life for him. He was asked to preach the ordination sermon of a young minister in his neighborhood, and chose as his subject "The Transient and the Permanent in Christianity."

A general drift of thought, we all know, may go on for a long time without those who share in it clearly perceiving whither it is bearing them. The drift from Calvinism had gone on thus. Unitarians, generally, accepted the idea of a spiritual life in Christianity distinct from the theological doctrines that had been attached to it. They leaned upon it as the essential thing, without recognizing all that this implied. They themselves were startled at the bold statement of what had hitherto been dim suggestion to them. Their own revolt from Calvinism had certainly sprung from the spiritual and moral instincts of their nature. Bred, however, in the habit of referring to authority, it had seemed to them natural and necessary to shelter this revolt under the name and authority of the Infallible Teacher, and to repel the authority of Calvin by the authority of Christ. They were now summoned to take their stand on the moral and spiritual nature of man, and they felt timid. Would this indeed bear the weight and strain thus imposed on it?

Could it be trusted in this absolute way? They were summoned to give up the principle of supernatural revelation, and replace it by their natural perceptions. They hesitated, they felt insecure. The recoil was general. We have seen this happen again and again; and, indeed, it is the inevitable consequence of the difference in the rate of our mental movement and in our natural endowment of boldness or timidity. A man's foes are thus often those of his own household, those who are in his own line of movement, those, in fact, nearest in thought to him, precisely because these are they who feel committed by him, and draw back from him as far as they can, to emphasize the difference between themselves and him.

This sermon was not revolutionary, in the sense of being a new departure. It was the old departure carried on further and more firmly. But it strained to its utmost tension the continuity of Unitarian thought. It went beyond that point, and for the time, at least, snapped it. From that time Theodore Parker stood in an involuntary and, to his affectionate nature, a painful isolation from the religious body nearest to him in thought, repudiated by its leaders, an offence to old associates.

It was, no doubt, a sincere rejection on their part of what seemed dangerous errors to them; and, lamentable as this seems, I, for one, do not quarrel with the slowness of the process by which the assimilation of new truth goes on in the bosom of humanity,—this tedious process of embrace, recoil, rejection, return, re-examination; weighing, testing, tasting, trying, adjusting; and ultimately, all sense of strangeness being rubbed off in these successive manipulations, accepting it almost unconsciously, and as a matter of course.

A new and acute stage in the long controversy being thus reached, and sides taken, it was plain that some wider standing-room than the little Roxbury pulpit was desirable for its leader. Arrangements were made for the delivery of a course of six lectures in Boston by him in the following winter. These were published under the title of "A Discourse of Matters pertaining to Religion." The next winter, that of 1842 and 1843, he gave a second course, "Six Plain Sermons for the Times," repeating them in seven different towns in the neighborhood. But the excitements and strain of the last two years, the agitations of personal feeling, had worn upon him; and a year's rest was absolutely necessary. This year he spent in Europe,—the most fruitful year of his life he afterward calls it.

He returned to his congregation more eager than ever to devote his whole strength to the work before him. Dearly as he loved his people, he felt the limitations involved in remaining with them. "With my 104 sermons every year to 104 people," he humorously writes, "I am like a bull fastened up in a corner of the barn cellar. They can't stop the creature roaring; but he is put where nobody can hear him, which comes to the same thing." A few friends resolved to secure him a wider hearing, and engaged a large hall in Boston for his Sunday morning use during a year. He accepted the opportunity given him, and began his work in Boston on the 16th of February, 1845. Spite of wretched weather and almost impassable streets, a large congregation, principally of men, was there to welcome him. "A day of struggles," he writes in his journal. "A long, long warfare opens before me. Shall I prove worthy? How much can I do? How much can I bear? I know not. I look only to the Soul of my soul, not with over-much confidence in myself, but with adamantine faith in God."

The large congregation never failed him, nor that adamantine faith. The congregation grew and solidified, and in January of the next year organized itself as the Twenty-eighth Congregational Society in Boston, and remained henceforth the centre and support, though not the limit, of his labors. Here Sunday by Sunday, for fourteen years, he discoursed from a full heart of the great themes of religion, of God and man, of inward piety and outward duty. He dwelt on the relation of each to all, and the social actions that should flow therefrom. He pointed out the national dangers, the national sins, the sins of the community. He seized every occasion and every topic of the hour to draw therefrom its warning or its instruction. No interest was too powerful, no institution was too sacred, and no personality too popular for him to apply to it the straight measure of justice, or judge it by the inexorable law of right; if need

be, to denounce it with all the distinctness and vehemence of a prophet.

I suppose his interest and power for the mass of his listeners lay in this fearless handling of actual things, this unhesitating application of principles to the facts of life about them. No doubt this is what provokes hostility, but it also secures attention. It gives that sense of reality which our smooth abstractions miss. Poorly developed as conscience may be in most of us, we yet respond more distinctly to plain moral judgments on daily actions than to the rarer and remoter spiritual experiences of devout souls. Besides, the graphic power, the pungency, the decisiveness of his style, was of itself a pleasure. People drew to him from the fascination of finding a leader, a man who would truly go before them and find the way, instead of a sign-post which merely showed there was a way. Men came because they repudiated the old Orthodoxy. He repudiated it with more clearness and decision than themselves. They came because they were dissatisfied with existing social conditions. Here was a man who realized what was amiss more profoundly than they did, and never sank into despair over it,—a man of unshaken courage, perfectly certain that society was going to rid itself of every one of these evils, and realize a future beyond their farthest reaching hopes. Men and women came to refresh their dulled sense of God, to feel themselves, in his presence, wrapped round with the divine love and life. They came because he, better than any one else, touched their deepest springs of religious emotion, and brought them more joy and more strength.

I have been reading again many of these sermons preached more than forty years ago. What freshness, what solidity, what vigor! Nothing less like "old sermons." Is it yesterday they are speaking of? Is it a bygone generation they appeal to? No: it is to-day's temptations and dangers and sins, to-day's hopes and fears and endeavors they paint. It is *our* false estimates they correct, our faithlessness and conformities they rebuke, our conscience they illumine, our hearts they kindle. What massive common sense, what direct plain-spokenness, what apt illustration, what close observation of actual men and women,—yes, and of the bird of the air and the beast of the field! What a fragrance of meadows and orchards blows through them! The poetry of daily life, the homely New England simplicities, the pieties of the fireside, the labors and passions and strifes and sorrows of men, are imbedded in them. What a wealth of sympathy, what tenderness, what insight! No repetition of phrases rubbed smooth by constant use, no stereotyped treatment of familiar themes, dulling heart and mind still further to their meaning, but truths seized with the freshness of first-hand perception, and clothed in words that made them sharp and clear instead of disguising them, real instead of nominal, vital instead of phantasmal.

In selecting from these discourses, one does them injustice. Their power is not in picked sentences, but in the weight and fitness of the whole. Each sentence supports the mass, and is supported by it. One is not picking out gems from common ore, but is cutting a block of marble from the quarry, which is all of a piece. Nevertheless, I take a few passages from countless ones as good: —

"There are many ways in which Christ may be denied: one is that of the bold blasphemer, who, out of a base and haughty heart, mocks, scoffing at that manly man, and spits upon the nobleness of Christ! There are few such deniers: my heart mourns for them. But they do little harm. Religion is so dear to men, no scoffing word can silence that; and the brave soul of this young Nazarene has made itself so deeply felt that scorn and mockery of him are but an icicle held up against the summer sun. There is another way to deny him, and that is to call him Lord, and never do his bidding; to stifle free minds with his words, and with the authority of his name to cloak, to screen, and to consecrate the follies, errors, and sins of men. From this we have much to fear."

"A Christian Church should aim to have its members Christian, as Jesus was the Christ; sons of men as he was, sons of God as much as he. To be that, it is not needful to observe all the forms he complied with, only such forms as help you; not needful to have all the thoughts he had, only such thoughts as are true. If Jesus ever was mistaken, as the Evangelists

make it appear, then it is part of Christianity to avoid his mistakes as well as to accept his truths. It is the part of a Christian Church to teach men so; to stop at no man's limitations, to prize no word so high as truth, no man so dear as God. Jesus came not to fetter men, but to free them."

"In becoming Christians, let us not cease to be men; nay, we cannot be Christians, unless we are men first. It were unchristian to love Christianity better than the truth or Christ better than man."

"He that feels he is near to God does not fear to be far from man; if before them, to help lead them on; if above, to lift them up."

"Say what we will, there is nothing stronger and deeper in man than confidence in God, a solemn trust that he will do us good. Even the worst man thinks God his Father; and is he not?"

"I cannot think the future world is to be feared, even by the worst of men: I had rather die a sinner than live one."

"Let me know a thing is true, I know it has the omnipotence of God on its side, and fear no more for it than I do for God. Politics is the science of exigencies. Depend upon it, the infinite God is one of those exigencies not likely to be disregarded in the ultimate events of human development."

"It is no new thing to seek to develop piety, while you omit its several elements,—the intellectual love of truth, the moral love of justice, and the affectional love of men. But in such a case what is the value of the 'piety' thus produced? The soul, acting without the mind, goes to bigotry and superstition. It has its conception of God, but of a God that is foolish and silly."

"If the churches will have a religion without philosophy, scholars will have a philosophy without religion."

"Philanthropy begins small, and helps itself along by the love of sheep and oxen and dogs and swine. Did not Jesus ride into the holy city 'on the foal of an ass'?"

"What a dull, stupid thing is a candle! Touch it with fire, and then look! We are all of us capable of being lit, when some Prometheus comes down, with the spark of God in his right hand. The word of Jesus touched the dull fishermen of Galilee, and they flamed up into martyrs and apostles."

"I love to look at common life, business and politics, from the standpoint of religion, and hence am thought to be hard upon the sins of the State and the sins of business, trying all things by the higher law of God. But, if religion is good for anything, it is as a rule of conduct for daily life, in the business of the individual and the business of the nation. It is poor policy and bad business that cannot bear to be looked at in the light that lighteneth every man, and tried by the divine measure of all things. It is a poor clock that will not keep the time of the universe."

To preach to a congregation of two or three thousand every Sunday did not, however, exhaust Mr. Parker's enormous energy. He gave from eighty to a hundred lectures every winter, visiting every Northern State from Maine to Missouri. "I thought," he says, "that by each lecture I could make a new, deep, and lasting impression on five thoughtful men out of every thousand who heard me. Don't think me extravagant. It is only half of one per cent. If I spoke but thus efficiently to sixty thousand in a winter, there would be three hundred thus impressed. In ten years it would be three thousand. Besides, the newspapers of large towns spread wide the more salient facts and striking generalizations of the lecture; and I addressed the eyes of an audience I could neither count nor see. I could discourse of what I thought most important, and men would listen; and the more significant the subject, and the more freely, profoundly, and fairly it was treated, the more would the people come, the more eagerly and enthusiastically would they accept. In the last dozen years I think hardly any American, not holding a political office, has touched the minds of so many men, by freely speaking on matters of the greatest importance for this day and for the ages to come. I am sure I have uttered great truths, and such are never spoken in vain. I know the effect a few great thoughts had on me in my youth, and judge others by what I experienced myself."

But at what a cost of endurance and exposure in the severity of the Northern winter was this lecturing maintained! There are limits to the most indomitable will and the most indefatigable body. In the midst of his labors, of his influence, and

of his matured powers, the limit, not to be overpassed, was suddenly reached by Theodore Parker. A lecturing tour in Central New York, attended by unusual delays and exposures, resulted finally in a sharp attack of illness in February, 1857. He began preaching again as soon as he could stand, "as a means of cure," and so dragged painfully through the year. In January of the following year he was seized with a violent hemorrhage of the lungs, which absolutely forbade any resumption of that work.

As soon as possible he was sent to the West Indies to finish the winter, with the slightest chance of recovery,—"One in ten," said the doctor. His buoyancy of heart did not fail him. "I laugh at the odds of nine to one," he wrote. "I will to get well. I don't say I will get well. That would not be religious or wise. But I turn all my strength in that direction. You know I shall not complain at either destination, but bear what comes, as from the Infinite Perfection. If it turns out that I can serve no more in this warfare, the cause will not suffer. Some one quite different from me, but better, will take my place. Humanity is so rich in ability that the man of greatest genius for the highest function is never missed by the race of men. There is never a break in the continuous march of mankind."

In truth, there is no severer trial to the ardent worker than the summons to drop his task while still unfinished; to feel the throb of approaching crisis, and know that he will not be there to help; to depart while the battle is still raging, and every soldier, still more every leader, counts.

In the spring he sailed for England; and the summer was spent in Switzerland, with slight improvement. He decided on Rome for the winter. Rome proved unkindly to him. His strength visibly declined. "O George," he writes to one of his oldest friends, "the life I am here slowly dragging to an end, tortuous but painless, is very, very imperfect, and fails of much I meant to hit, and might have reached,—nay, should, had there been ten or twenty years more left to me! But, on the whole, it has not been a mean life, measured by the common run of men; never a selfish one. Above all things else, I have sought to teach the true idea of man, of God, of religion, with its truths, its duties, its joys. I never fought for myself nor against a private foe; but I have gone into the battle of the nineteenth century, and followed the flag of humanity. Now I am ready to die, though conscious that I leave half my work undone; and much grain lies in my fields, waiting only for him that gathereth sheaves. I would rather lay my bones with my father's and mother's at Lexington, and think I may, but will not complain if earth or sea cover them elsewhere. It is idle to run from death."

The whole atmosphere of Rome grew more oppressive to him. He longed to breathe the air of freedom again. "Listen," he said, with a touch of the old fire, when his friends hesitated to remove him on account of weakness. "Listen to me! You know that I have some command over myself, and that I have sometimes put my will to the test. Well, I will not die here: I will not leave my bones in this detested place. I will go to Florence; and I will get there, that I promise you. I don't promise beyond that."

He reached Florence, but in rapidly increasing weakness. Memories of far-off friends and scenes blended with the vague consciousness of the dying man. They came to him who was not to return to them.

"I have something to tell you," he said to a friend. "There are two Theodore Parkers now. One is dying here in Italy, the other I have planted in America. He will live there, and continue his work." Profound and sure prescience of the dying! Inalienable comfort for him and for those he was leaving! On the 10th of May, 1860, painlessly and peacefully the last sleep fell upon the worn-out body; and the brave soul passed into a higher freedom.

[The next paper will consider Parker's Thought and Influence.]

SILAS FARRINGTON.

SIGHT AND FAITH.

I strive, but cannot clearly see:
The world a riddle is to me.

Its beauty flashes on my eyes
From peaceful valleys, glowing skies,
Its waving fields of growing grain,
River and lake and mountain chain.
All these delight and win the mind,
Proclaiming Nature fair and kind.

The sturdy toil, the honest mirth
That build and cheer the homely hearth,
The laugh of children at their play,
All happy sounds that greet the day,
Alike their pleasing tokens bear
Of wise design and loving care.

But, ah! the world hath other sides,
Where discord evermore abides.
I hear its wail of woe and pain,
  Its mocking laugh, its bitter jeer.
I note the hopes that sin has slain,
  And read the heart-break in the tear.
Forked lightnings strike across the sky,
And cloud and storm sweep raging by;
And dreary voices sound abroad,
"There is no God!" "There is no God!"

Father, I do not *need* to see:
Thou hast thyself assured me.

Beneath the world's discordant noise
I heard the whisper of a voice.
It spake in tones so sweet, so mild,
And bade me "trust," and called me "child";
And said that evil, woe, and wrong
  Could all be conquered through His might;
The sinful cleansed, the weak made strong,
  And all injustice changed to right.
It said that truth alone endures,
  That lies and hate must share one fate;
That love almighty is, and cures
  All pain and heartache soon or late;
That shadow ever proves the light,
That heaven is never far from sight.

And now no more that note I hear
That mocked my hope; but low and clear,
  When faint of heart and weak of faith,
The heavenly voice still speaks to me,
  And, deep beneath all deeps, it saith,
"Doubt not, my child; for I am He!"

CHARLES E. PERKINS.

Iowa City.

JESUS IN LITERATURE.

So peculiar has been the position of the "Son of Man" in his relation to our religious career that few people ever think of him as master in literature. It will, however, not be possible to make a study of ancient literary development without seeing that Jesus holds a place quite as high as Plato, and the author of Job, and even Homer himself. We may not, and probably do not, have a very accurate report of what he said; but there is no mistake about the general character of it. Homeric poems may have gone through many changes before assuming the final form as we have them. Plato and Socrates are inextricably commingled in what comes to us as a doctrine, or discursions of Plato. It is also unquestionable that the great philosopher who taught in Palestine is Johnized and Paulized in tone; but that the parables and the general intellectual purport of what is called Christianity came from a single mind is beyond question. I propose, in the present article, to note the intellectual unity and literary power of what we may call the writings of Jesus.

Let us first consider some of the intellectual as well as the moral forces that went to the production of such a character, considered purely as a thinker. The centre of the world's progress, starting in the farther East, has been steadily drifting to the Westward. There was just one spot that at that period you could call the world's centre, the centre of its moral and intellectual energies. Persia, the long-time empire of the world, lay to the east of it. Egypt, that no one knows the mother of, lay to the south-west. Greece, just across the channel of the Ægean, was already four hundred years old in philosophers and schools of science. This place at the east end of the Mediterranean Sea was equally permeated with Buddhism from the south-east and Platonism from the west. It was for ages in possession of a rabbinic lore, born equally of Egyptian legislation, Persian mysticism, and a faith that came ages before from the mountain regions of Central Asia. Judea was a little golden cup, placed by nature where all religions, all philosophies, all humanities, all commerce, poured into it their contributions.

It was already five thousand years since tribal life had passed into great nations all about this central spot. Agriculture had turned the lands about the Mediterranean into gardens and vineyards. But it was also just hereabouts that letters had been invented by the Phœnicians, and hereabouts that philosophy had been born with Thebes and the Athenians. Schools and education rayed out from Greece and Palestine. Science had its birth with Aristotle three hundred and fifty years previous, just over the narrow strait that separated the Hebrews from Greece. From the East came an intensity of fresh, intellectual life quite as stimulating. Buddhism, rising in India four hundred years before Jesus, gave rise to the transcendentalism of the Orient. It quickly reached the eastern coast of Asia; but in the same two hundred years it infused equally all the West with its mystical spirit. Judea had never felt such a quick-

ening of its ethical spirit as within the one hundred years before our era. With all the rest cosmopolitanism founded a new school of thinkers and teachers.

If you should search the world for a spot sure to breed strong natures, you would find none at that period comparable with Palestine. Athens was in its decadence. Jerusalem swarmed with moral philosophers and rabbinical seers. The old tendency to produce prophets and singers had for some time faded out. Philosophy from the West wedded mysticism from the East, and created a new sort of thinkers. Before Jesus, notably, Hillel was a great teacher, whose manners were humanitarian and cosmopolitan. Gamaliel was another whose opinions, ethico-philosophical, was the foundation of what Jesus himself taught. Had it not been for the more brilliant and sublime career, as well as words of the pupil, these masters might now be more famous. But they were not revolutionary. They were waiting with half fear, half hope, for something greater than the rabbinical Mosaic law and the half barbaric, half divine poems of David and Solomon. Socrates was lost in Plato and Platonism. Hillel and Gamaliel are absorbed in Jesus.

The power of Jesus has not been, I concede, predominantly literary; yet the moral quality alone would never have kept his work from oblivion. There are, I take it, two elements in what we call the gospel that make its elemental claim on mankind: (1) Jesus, while thoroughly a master of human nature, fully cognizant of its errors, discovered the plan of mercifully dealing with sin without condoning it. I have never yet heard a preacher who had a clear apprehension of this point.

The intense unmercifulness of creeds and of preaching has been the bar to the success of Christianity. What exquisite analysis of human nature in the saying, "He that is without sin among you let him cast the first stone at her"! "The bruised reed must not be broken, the smoking flax not quenched." Literature of the rabbinical sort had been sifted by Jesus, and only that which harmonized with love for God and man equally was held by his facile mind. It was literally the gospel of love that men heard for the first time. Not, mark you, a physio-psychological affection that attracts one person to another, but love in the larger sense of *bene-volens*. In nothing is the poverty of our language more marked than in this: that, while we have a dozen words to express love, we have not one to tell that sentiment which is at the soul of Christianity; for to "love our neighbor as ourselves" is not love in the ordinary acceptation of the word. It is precisely not what the love in our novels and romances undertakes to be. But this great sympathy of one for another in all trials, in all problems, in all labors, in all weaknesses, was, and legitimately is, the gospel of the Christ. It was the warm pitifulness and helpfulness of the eternal folding about the feeble. Blessed, indeed, were "the poor in spirit"; "for they should be comforted." But where have our creeds wandered? What has been the spirit of these nineteen hundred years? "Believe, or be damned," has taken the place of "Come unto me, all ye that are weak and heavy laden; and I will give you rest."

Having occasion to draw up a course of study in literature that should give my lads a clear and comprehensive view of what the world has thought, and how it has expressed its thought, it seemed clear that I could not omit Jesus from the list as a literary light of the world. Homer surely stands first and furthest of all great authors and thinkers. Magnificent, unequalled dawn of intellectual life! We shall have, as we need, but one sunrise of the brain. On the horizon of the morning stands the singer of singers, blind with the very light of his own genius. It was not so much Homer as Mankind, undisturbed by cathedral or scholastic precedent, allowing Nature to sing herself on the strings of his soul. Job and David and Solomon follow after, masters of dialogue, chant, and proverb. Greek philosophy is worthless till Plato. But after these Jesus has no intellectual rival until his genius begins to create the great Christian thinkers of Europe. After this we turn to Dante in literature, and those divine three who wrote not with pen, but with brush. But after Jesus the intellectual life of the world is as intensely Christian as the artistic and moral. And that it is to-day.

If selecting the masterpieces of ancient literary structure, I should choose Homer's Iliad, Plato's Republic, and Jesus' Parables. But, if we consider the moral and intellect-

ual element combined, the parables exceed all other literature of the ancient world. There is nothing to surpass the Parable of the Prodigal Son for simplicity and elevation of thought, for moral beauty and literary directness, in the world. It is not its exquisite pathos alone that reaches us, but its vastness of outlook. Here, indeed, is a cosmical theism, two thousand years before Spencer and Fiske. Here is the real philosophy of Monism fully developed in a practical application. I do not hesitate to say that Plato's Republic contains nothing so large, so bold, so human. Or, if you judge it from the side of theology, its view of the Divine Being is the highest conception ever yet touched by mortal mind. Emerson brims over with brilliant concepts of the Over-soul; but, if you will group the Lord's Prayer, the Golden Rule, and the Parable of the Prodigal, you have a view of immanent Fatherhood that has no parallel in literature.

I am confident that the writings of Jesus need a new reading. We have read them from an old angle of vision, a doctrinal view, until it is nigh impossible to appreciate his words from the simplest and natural conception of them. Of this I am personally conscious; and it is with the greatest difficulty that I can take up the so-called Gospels, and discharge them of the cant and flavor of interminable preaching. It is possible to get a deeper draft from Shakspere; but a new and richer interpretation of Jesus is now with many allowable. As for the stories of his deeds, interlarded freely with a crude report of his words, these also modern freedom of opinion will not receive as they were received in the earlier centuries. The most devout pulpit orators no longer practically decline to exercise private judgment in regard to the supernatural. Let us remember that, while Socrates was surrounded by the most brilliant minds of Athens, Jesus had for listeners and reporters a very different class of minds. With Plato, Xenophon, and Alcibiades the intellect predominated; with Luke, Mark, and John, the controlling element of character was ethical. The disciples of Socrates were drilled to keen disputations. The disciples of Jesus were drilled to keener sympathy with man and nature. The first word with Socrates was know, and the second was perceive, or feel. The first word with Jesus was perceive. But Judea could no more have created an Academy than Athens could have created the Last Supper. Yet in the final analysis the work of both men was not dissimilar. Both deserved death at the hands of their fellow-citizens for the same reasons,—because both were intellectual innovators and ethical critics.

But in the final summary it would be foolish to place the sayings of Socrates intellectually above those of Jesus. On the contrary, the latter came nearer an ideal system of humanitarian philosophy than either of those great contemporaries, Confucius, Buddha, and Socrates. It is true he taught some half a thousand years later; and the work of all three must have had marked influence in creating the spirit of his age. Confucius taught works, Buddha prayer, and Socrates study: one founded workshops, another temples, and the third schools. I should say that Jesus' superiority lay in this: that, reasonably understood, he combined all the three ideas of his predecessors: (1) aspiration, (2) investigation, and (3) obedience to the laws,—aspiration, study, work. But no possible wise study of this master thinker can take place without perceiving that he was a bold investigator. Were he alive now, be sure that he would not be with the meekly receptive believers, but would be an agitator of most advanced views.

It is for the above reasons that I place Jesus in my list of intellectual leaders; and do not feel that my lads will get one tithe as much good by approaching him as a religionist as by a wider apprehension of him as an investigating genius, an iconoclast of faith, and a daring diviner of the true.

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JOHN TYNDALL.

The two things for which Prof. Tyndall has long been somewhat offensively remembered by the theological world are his indorsement of the odious "prayer gauge," a proposition to test the efficacy of petitions for the sick by comparing the percentage of recoveries in a hospital whose patients should have for three or five years "the

united prayers of the faithful" with the percentage in such as were left to ordinary medical care; and the famous sentence of his Belfast Address about discerning in "that matter which, notwithstanding our professed reverence for its Creator, we have hitherto covered with opprobrium, the promise and potency of all terrestrial life." But these are very far from being the only things which make him worthy of religious attention. Pre-eminently a scientist, he is a good illustration of the way in which "by an intellectual necessity" science is continually reaching over into the domain of the Church. The apostle of matter, he has been a conspicuous figure in the noble company who have shown it to be a fit companion of spirit. Reputed an unbeliever, he had, as a man, not a few of the best characteristics that faith is laboring to make in its subjects. And, now he is dead, it surely is not inappropriate that a liberal religious periodical should recognize his high personal worth and his large service to at least one side of that universal truth all of whose mighty circle religion is beginning to find it must eventually make its own.

His life itself has some special points of interest. Born of an English family in Ireland seventy-four years ago, there is a tradition that he was a descendant of the William Tyndale who, in the sixteenth century, was martyred for his translation of the Bible into his native tongue; and, if the tradition is true, it is a curious coincidence that his offspring, nine generations after, should have excited ill will enough by his translation of nature's Bible into our common speech to have subjected him, had the spirit of the age allowed it, to a similar fate.

His early education was largely mathematical. It was pursued under many disadvantages; and it is another coincidence, a prophetic one this time, that the slate on which he wrought out his boyish problems was a snow-bank, that in whose substance he was afterward to find and solve some of the most striking problems which occupied his attention as a man.

To keep on with his studies, he had to earn the means himself. At the age of nineteen he became a member of the ordinance survey in Ireland, five years later a railway engineer's assistant at Manchester, and at the end of three years more a teacher in Queenwood College, a school devoted to technology and agriculture. He liked teaching, and it was here that his originality in breaking away from old routine methods began to show itself. It was his ideal that "the ability to inform and the ability to stimulate ought in the true teacher both to go together"; and he acted up to it by directing the attention of his pupils not merely to books and abstract principles and objects far away, but to the application of the principles to actual problems close at hand: for instance, to the bound and rebound of the foot-ball,—oh that we had professors who could make such use of it now, and pupils, also, who are interested like his in solving its problems with their heads as well as with their heels!—to the laws of motion in the swing, to the question why a small boy chased by a big one has the advantage over him in turning round short, especially in slippery weather, and to the number of times in a second, as deduced from its hum, that a bee flaps its wings,—all of which, it is easy to believe, must have given him an immense influence over the boyish mind.

But he himself wanted to be still a pupil; and at the age of twenty-eight, having saved up between two and three hundred pounds, he started for Germany, "the land of universities." Here he attended the lectures of the famous Bunsen, whose influence on him was very marked, and of Dr. Knoblauch, with whom likewise his relations were very friendly. Side by side, also, with his studies of what others had done, he began his original investigations, his questioning of Nature herself; and it was characteristic of him that he did, as a learner, what he had taught as a master,—started in with solving the motions of a water jet.

Receiving his degree and returning to England in 1851, he was soon after elected Fellow of the Royal Society. About this time he met Thomas Huxley, and began that friendship with him which death only ended, so intimate and based on tastes and tendencies so similar that their names have been always coupled together as those of scientific twins. The chairs of Physics and Natural History in the Canadian University at Toronto were then vacant; and, in answer to an advertisement, they were applied for by the two friends. But for some

reason, most likely because they were young men with their fame yet to be made, the applications were unnoticed; and so the New World lost what would have proved two of the brightest immigrants that ever came to its shores. It is a bit dramatic, however, that immediately afterward Tyndall was elected professor of Natural Philosophy in the Royal Institution of Great Britain, to succeed the honored Faraday. It proved the square hole for the square man. And in connection with it, and with the writing and lecturing to which it opened the way, he entered at once on his brilliant career.

His special field and forte as a scientist were Physics,—that department of Natural Philosophy which comes between Astronomy and Chemistry,—and more especially that department of Physics which deals with light, heat, electricity, color, sound, molecular motion, and the various forms of water. Some of his more noted publications are "Heat considered as a Mode of Motion," "Notes on Light," "Notes on Electricity," "Sound," "The Forms of Water in Clouds, Rivers, Ice, and Glaciers," "Radiation," "Fragments of Science," and "Essays on the Floating Matter of the Air." His name is usually associated with that of Spencer, Darwin, and Wallace as one of the great lights of science. But, brilliant as his career was, it is only fair to say that such is not his true place. He did not make any great discovery like Newton, or propound any epoch-making theory like Darwin, or set forth any new philosophy like Spencer. His work as a scientist was rather that of enlarging, correcting, and confirming the discoveries and lines of thought already entered upon. It was a very useful work. He did it exceedingly well, and should receive for it full credit. But that alone would never have won him fame. He owes the brilliancy of his reputation to his brilliant and wonderful faculty of popularizing and setting forth alike his own discoveries and those of science as a whole,—to the same faculty which made him so successful with the boys at Queenwood. He was scientist and original discoverer enough, had spoken with Nature closely enough, to give his words weight, as of one who knew. His style as writer and speaker was always simple and direct. He had an inexhaustible ingenuity in devising the apparatus for trying experiments before an audience, to show visibly what he wished to teach. His ingenuity was even greater in the use of homely, everyday objects, such as had come within everybody's observation, to make real to them the most subtle and invisible things of nature,—as, for instance, that of an oar edgewise to the water, to illustrate the facility with which simple atoms allow heat to pass through them; and of the oar bladewise to the water, to show how double or compound ones make it difficult, and so are warmed up. And, with all the rest, he had a singular gift of putting himself in the place of the reader and listener, so as to understand exactly their difficulties, and thus to focus his thought on their minds as distinct as it was in his own. His lecture on "The Physical Basis of Solar Chemistry," illustrating the Frauenhofer lines of the solar spectrum, and how and why they are produced, dealing with the subject not superficially, but going to its very core, and yet taking everybody with him, is a good example of all these qualities, and is worthy of being a classic in scientific literature.

He had a love of truth, whatever it might lead to, that even religious teachers may well emulate. He describes himself exactly in saying, "There is in the true man of science a wish stronger than the wish to have his beliefs upheld; namely, the wish to have them true." "Let him beware of attempting to substitute for the simple love with which the votary of science pursues his task the calculations of what he is pleased to call utility." "If you wish to become acquainted with the truth of Nature, you must from the first resolve to deal with her sincerely." He everywhere insists on testing theories by experiments, and on coming face to face with realities. "An experiment," he says, "is a question put to Nature." "Facts looked at directly are vital: when they pass into words, half the sap is taken out of them." Acting up to these principles when he was investigating the question of spontaneous generation, he used during two years nearly ten thousand vessels in his experiments. Its reality as in harmony with the materialistic view of evolution he would have been very glad to establish; and it is a testimony to his fidelity to simple truth that at the close of his in-

vestigations he said, in the most decisive words, that there had not been found one single particle of evidence in its support.

The same quality of character comes out in his utterances about matter. If he was a materialist, it was not through any antagonism to religion or spirituality, unless, perhaps, to the dogmatic parts of them, but through his loyalty to what seemed to him the truth of nature. His famous Belfast Address, rightly interpreted, is not so much a denial of spirit as a lover's protest against the opprobrium of that which he had found so full of marvel. The very sentence, even there, which has been so much criticised contains a confession of "its Creator." And in other places he says, "The passage from the physics of the brain to the corresponding facts of consciousness is inconceivable as the result of mechanics," and "The mechanical philosopher as such will never place a state of consciousness and a group of molecules in the relation of mover and moved." He had very little respect for miracles, putting sometimes what they involved in a light which could but startle even their most credulous believer. For instance, he figures that, giving the most plausible explanation to the famous one of Joshua, a stoppage of the earth's rotation, it would have required a force to do it equal to that of six trillions of horses working the whole time of the battle, and, of course, an equal force to start it again, the merest fraction of which applied to the Amorites directly would have slain every one of them as effectually as Joshua did with the miracle to help, so that as the means to an end it was very poor economy. For Spiritualism, also, he had a still greater contempt, based, too, on a very slight acquaintance with its phenomena, stigmatising it as "intellectual whoredom." But for religion itself he had neither disrespect nor disbelief. His real attitude is best expressed in his humble confession: "I have noticed that it is not in hours of clearness and vigor that this doctrine—that of atheism—commends itself to my mind, and that, in the presence of stronger and healthier thought, it ever disappears, as offering no solution to the mystery in which we dwell and of which we are a part,"—how opposite that of flippant denial! Speaking of the "deep-set feeling which since the earliest dawn of history has incorporated itself into the religions of the world," he exclaims, "You who have escaped from these religions into the dry light of the intellect may deride them, but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man." And even in regard to that part of religion for which he has been supposed to have least respect he writes, "It is not my habit of mind to think otherwise than solemnly of prayer."

At the time when he first ventured from the problems of strict science into those of the religious world he was very generally criticised as an intruder, who had no business there. But such criticisms were made on a very low plane. To the higher faith the universe is only religion's larger Bible. It might as well be said that the student of the written word should stick only to its grammar and let its teaching alone as that the student of nature should confine himself to its science and never think of its finer meanings. We want to know what the sod has to say about the soul,—want to know it all the more now that so much question is being raised concerning the authority of the written revelation. And the significance of Tyndall's life is very largely its testimony, most precious, if religion would only recognize it, that man cannot be a thorough student of matter without finding it full of roads over into the problems of spirit,—cannot read the infinite molecules at one end of thought and not find them full of question-marks about the Infinite Majesty at its other end.

Space remains only to say that Tyndall personally was not only a brilliant lecturer and scientist, but that, with the single exception of his political narrowness and his attitude toward Gladstone, in which he was a characteristic British Tory, he was a complete and rounded man. Physically, he was strong and bold enough to climb the Matterhorn. Unlike Darwin, he never, in the development of his mind, "relinquished his heritage of poetic feeling." His works abound with expressions which evince an exquisite insight into nature's beauty and wonder and mystery as well as into its laws and forces. He looked carefully to the "depolarization of his brain"; that is, to the prevention of its being set by his studies

too much in one direction. His laboratory never took the place—not in his heart, at any rate—of his home, physics of affection, or molecular action of social activity. He was wonderfully free from all petty jealousies of other laborers in the field of science; indeed, was continually taking pains, as in the case of Meyer, a German investigator, whose discoveries he thought had not been recognized, to give them credit for their work. And his generosity with regard to money matters was nobly evinced by his gift of the entire net proceeds of his lecturing tour in the United States, $13,000, to the founding of scholarships here in the aid of students devoting themselves to original research.

It was the prayer of the pious Alhazan, an Arabian saint, that in the day of judgment the All-merciful would "take pity on the soul of Abur-Raihân because he was the first of the race of men to construct a table of specific gravities." And so, in spite of the doubts which theologians once expressed on the subject, it is not difficult to believe that the same Mercy will show itself toward the indorser of "the prayer gauge" because, among his other good deeds, he constructed tables of heat and light, and was one, if not of the first, yet of the most earnest of the race of men to do justice to his much maligned kingdom of matter.

John C. Kimball.

A SIMPLE SERVICE FOR WORSHIP.

The publication of the recent "Book of Prayer and Praise" by the Unitarian Association has given rise to much discussion, which will, no doubt, help to clear the air of considerable haze, in many localities, regarding the proper spirit and mode of modern liberal worship. To many of us it is largely a simple problem of *more* or *less;* and it occurs to me that it may be a significantly opportune time, just now, for those of us who favor the "less" rather than the more" (the new book seems to favor the more), and who yet wish to escape utter barrenness in forms of worship, to criticise that which we do not like by the constructive criticism of concrete examples of what we like better rather than by merely negative fault-finding. I can conceive of a vast deal of advantage to be gained for us all by the publication in the columns of some impartial paper, like the *Unitarian*, of practical examples, sent from different churches, of simpler orders of services which have actually been tested by experience.

I send with this an order of service which seems almost ideal to me in its simplicity, dignity, and suggestive unity. When a new society was organized in this place, two years ago, one of the laymen, who was considered the most radical person in the church, outlined an order which, by a few stages of evolution incident upon actual usage, has finally taken its present form.

The distinctive feature of this service is that it correlates in logical yet graceful sequence what we may consider the four most universal passages of the Christian Scriptures; namely, the prayer of Jesus; the two great commandments, which are the culmination of the Old Testament ethics; the Golden Rule, so called; and the Charity Psalm of Paul, which is, beyond a doubt, the high-water mark of his towering genius. The doxology, with which the service begins, is its weakest point, and will doubtless disappear at the next revision. The Charity Psalm is put after the sermon, in place of a prayer, as a fitting culmination of the entire service, and a wholesome corrective of any excess of dogmatism on the part of a zealous preacher.

Now, I am very sure that many churches, which are not ready to go to the full length of liturgical detail which the new Service Book involves, have, in their own simpler way, evolved some service of their own which might be suggestive to every other church seeking to develop for itself a mode of worship, if only it were accessible to us all. Why will not the *Unitarian* encourage the publication of such services, which at least may become raw material for some future genius (not committee) who shall create, and not collect, a workable "Book of Worship," which we all may want to use?

The service referred to above, as used by us in Rutherford, N.J., with satisfaction, is as follows: —

Order of Service.

1. *Organ Voluntary.*
2. *Doxology.* [To be sung by congrega-

tion, who shall rise and remain standing until the reading of the Psalm.]

Be thou, O God, exalted high;
And, as thy glory fills the sky,
So let it be on earth displayed,
Till thou art here, as there, obeyed.

3. *The Lord's Prayer.* [To be said by minister and congregation.]

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we have forgiven our debtors. And bring us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

4. *The Divine Law.*

[Minister.] The Lord our God, the Lord is One; and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

[Congregation.] All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.

[Chant: minister and congregation.] Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

5. *A Psalm or Other Selection.* [To be read responsively or by the minister, at the close of which shall be sung:]

Glory be to the Father, Almighty God, the High and Holy One.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

6. *Prayer.* 7. *Response by organ or choir.* 8. *Scripture Reading.* 9. *Hymn.* [To be sung by the congregation.] 10. *Collection.* 11. *Notices.* 12. *Sermon.*

13. *Paul's Charity Psalm.* [To be repeated by congregation and minister.]

Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but, when that which is perfect is come, then that which is in part shall be done away. . . . For now we see in a mirror darkly, but then face to face; now I know in part, but then shall I know, even as also I am known.

And now abideth faith, hope, charity, these three; and the greatest of these is charity.

14. *Hymn.* 15. *Benediction.*

G. H. Badger.

Rutherford, N.J.

CHICAGO LETTER.

The work of public relief is still going on, and, on the whole, after safer and more scientific methods than some of us dared to look for at first, who feared the repetition of old mistakes under a system of indiscriminate giving. A plan was soon under operation by which the really suffering and deserving were separated from the crowd of lazy impostors, by compelling every able-bodied man to give three hours' work for his lodging and two meals. No better work is being done for the relief of women and children than that conducted by the Women's Club. This work began under the impulse of a gift of $10,000 from Mrs. Potter Palmer. It was at once decided to open sewing-rooms for the making and repair of clothing, distributed through the School Children's Aid Society, an organization formed a few years ago, immediately after the passage of the compulsory education act, to supply destitute children with clothing, who otherwise could derive no benefit from the new law. This brings those engaged in the work into immediate contact with the beneficiaries, and inaugurates something like a system of friendly visiting. The sewing is done by the poor working-women out of employment, who receive fifty cents a day and a substantial lunch served by Hull House. It is proof of the

good standing our Women's Club has won that the donors of other sums for the general work have stipulated that it be placed in the club's hands. The club-rooms present a scene of unusual life and activity, with several desks at which applications for work in different departments are received. There is the household service department, under the management of the Columbia Association of Housekeepers, and the clerks' bureau, which has done excellent service, etc. Public sympathy was never stronger than now or so practically and sensibly expressed.

Dr. J. H. Barrows's two volumes on the Parliament of Religions is out, and is meeting with a large sale. On the whole, the work is as well done as the short time since the assembling of the Parliament would permit. "Religion is the greatest fact of history," says the editor, in the opening paragraph of his preface. He adds that "the Western city which was deemed the home of the crudest materialism has placed a golden milestone in man's pathway toward the spiritual millennium."

Mr. Jones's book, "A Chorus of Faith," is also out, and deserves wide circulation. It is compiled like the writing of the modern novel, and "has a purpose," which is to cull from the best and highest thought of the occasion those sentiments and ideas which most distinctly mark the spirit of the hour in religion. I should think this collection might often be put to use in pulpit readings; but, anyway, it is an interesting and inspiring summary of the truths of universal religion, as expounded and revealed by her disciples from many lands and faiths.

Chicago bids fair to become a great educational centre in the future. A great project is now floating in the air, with promise of soon crystallizing into substantial fact; and that is the removal of Manufacturers' Hall to the Lake Front for use as a "People's Palace," or an institute of learning, for the practical instruction of the young and old in the various trades and industries. The scheme is vaguely outlined as yet, even in the minds of the projectors; but it is truly Chicagoan in inception and spirit, and we may confidently look to see it ripen into some successful culmination. The Armour Institute on the South Side is meeting with remarkable success. Mr. Armour's first thought, I believe, in this work was little more than to supply a higher kind of missionary school for the exclusive use of poor boys and girls; but its scope began to enlarge from the first, and we have here now an educational institute, combining the features of our manual training schools and higher technical institutions, that is a great credit to its founders, and must continue in the future to copy from its past, so that it cannot but grow better as it grows older. Mr. Gunsaulus is president of the institute, and devotes a large share of his time and attention to it. CELIA P. WOOLLEY.

DEATH.

Wherever are life and its strivings, wherever are life and its pain,
In desert or mountain or valley, by river or torrent or plain,
I am there, interfused, intermingled, and cannot be severed or slain.

The snowy steppes of the Northland, the torrid lands of the sun,
The islands ashy, volcanic, the spaces by fire o'errun,—
Alike they know me and feel me; for I with their life am one.

I hide with him in the jungle where opulent growth runs wild,
I climb with him to the mountain where merciless rocks are piled,
And I rest with him in the household by the bed of a sleeping child.

Throughout the realms of nature we two are forever wed:
The coal fields are but dead forests, yet the trees wave overhead;
And up in the resonant heavens there are stars that are living and dead.

Twin-born were we in life's morning, and together we strive or cease:
In a constant alternation of struggle and of release,
We fight the eternal battle with never a hope of peace.

HATTIE TYNG GRISWOLD.

THE UNITARIAN MOVEMENT IN NORTH-EASTERN INDIA.

LETTER FROM MR. SINGH.

To the Editor of the Unitarian:—

It was arranged that the anniversary of the small Unitarian movement in the Khasi Hills would be held, as usual, at Nongtalang, on the 22d and 23d of October, 1893. I accordingly left Jowai for Nongtalang on the 20th of October, accompanied

by Mr. Marsingh, the second lay preacher, Ka Hirbon, the lady assistant of our school at Jowai, and six others, among whom were three women. We reached Nongtalang on the afternoon of the 21st.

The scenery from a hill opposite Nongtalang, over which the foot-path leads, is exceedingly beautiful and lovely. The new Unitarian meeting-house could at once be recognized from this place from its form and height towering above the surrounding huts of the village: it is roofed with bamboos, and is situated on a higher ground in the heart of Nongtalang. Below the village of Nongtalang lies the extensive plain of Sylhet, with its innumerable shining *Jhils* (small lakes) scattered all over the wide expanse, and serpentine *Naddis* (rivers) beautifully traversing it.

As soon as we arrived at the village we were welcomed by our first lay preacher, Mr. U Riang Pohlong, and other friends. We put up in the house of the chief pastor of the Nongtalang circle.

Early on Sunday morning, the 22d, we attended the prayer-meeting, and there were about two hundred in the meeting-house.

At 10 A.M. the first preaching service began. Mr. Kissor Singh preached the sermon, founded on Acts vii. 3 (the call of Abraham), and said that, as Abraham was called to leave the land of idolatry of his fathers and to come to the "promised land," so also God now calls upon the people of the Khasi and Jaintia Hills, heathen as well as Trinitarians, to leave off the demonolatry and superstitions and obscure notions about God, and to embrace the true religion of the one true God. The attendance was about four hundred, of whom about one hundred were women. The meeting-house was overcrowded; and a number of hearers had to stand outside the house, near the door and the windows, in spite of bad weather.

The second meeting commenced at 1 P.M.; and the preachers were Mr. Marsingh, the second lay preacher, and U Shugai. The preacher said: "Whose property are your limbs? Who made them? The demons? None of you could say yes. All will say, We are God's; and it is God who made us, not the demons. Therefore worship the true God, and put your trust in him, and throw off the demon worship and all superstitions. The Trinitarians used to preach to you to come to God, and leave off the demons. Consider well their meaning, lest you may be deceived; for under the name of God they will afterward tell you that there are two more Gods joined to the God they preach. When a native Trinitarian pastor came here some time ago, he urged his people to be at war with the Unitarians. Is that the gospel of peace? The pastor said, The Unitarians are thieves. Had he known the truth, he would not have said so. We, the Unitarians, preach the gospel of peace. If you are convinced that God made you, you worship him alone." In this meeting there were about two hundred and fifty hearers.

The last meeting was held at 5.30 P.M., for the exposition of the Unitarian principles according to our statement of belief, which was carried out as follows:—

First. "God who is He alone," by Mr. U Riang Pohlong.

Second. "God is our Father and Mother," by Mr. U Marsingh.

Third. "Brotherhood of Man," by Mr. U Shugai.

Fourth. "The Commandments of God: (1) Love, (2) Union, (3) Worship, and (4) Faith," by Mr. U Heh Pohlong.

Fifth. "Immortality of the Soul: Our Duty to follow the Life of Jesus and to read the Bible," by Mr. Kissor Singh.

There has never been such a large number of people in our meetings as this day; and the preaching was also very good, which was attentively listened to by the hearers. The preachers had to speak as loud as they could, that those standing outside the house might also hear them. The fields are white, but the laborers are few.

On Monday morning, the 23d, a special meeting of the workers and active members of the Nongtalang Unitarian church was held. Mr. Kissor Singh showed to the members a picture of a girl praying in a kneeling posture, and asked them if that attitude did not appear most appropriate and reverential in prayer; and they all replied in the affirmative. He then explained to them the desirability of the kneeling position in prayer, and requested all of them to kneel down when praying. The events of the past year, which were very interesting, and will be memorable in the history of Unitarianism in the Khasi and Jaintia Hills, were briefly recapitulated. The members were thanked for what they have done during the past year, and urged to push on the work energetically, and to labor harder than ever, seeing that our force is so small and the means so limited, while the orthodox have plenty of workers, and will soon be strengthened by a European missionary, who will reside at Nongtalang. They were also requested frequently to consult together, and to hold special meetings twice every month for that purpose. U Heh Pohlong and U Kiri Tongper were respectively re-elected lay-leader and secretary of the Nongtalang congregation for the year 1893–94. After further consultation and friendly advice the meeting was closed with prayer, all kneeling together.

After some time U Kissor Singh, U Marsingh, U Riang Pohlong, U Shugai, Ka Hirbon, U Kiri Tongper, and a number of the Nongtalang brethren went down to Nonglamin. This village had been removed from the site in which it was last year, and is now nearer Nongtalang. We were cordially received by the Unitarians of this place, one of whom, U Pdang, is an old man of about seventy, who used to pray for us and for the Unitarians of Europe and America. Many people came to hear us, including a good number of women.

After singing, we explained to them the value and advantages of the "Religion of God," and our duty to receive it, since God, the God of our fathers, has been pleased to give it to the Khasis and Syntengs. An old woman from among the hearers made a request that she may be clearly explained of the true way to God, which we gladly did, adding that, since U Pdang, whom the villagers once obeyed as the leader of the old Khasi religion, has, after mature consideration, adopted the "Religion of God," they also should follow him, throwing off the worship of the demons, and worshipping the one true God. After prayer we went to another part of the village, called Mea Lateng; and here, also, we preached. Our old member, U Pdang, also spoke to the people about how he left the demon-worship and became a Unitarian, and what he did find in Unitarianism. After prayer the gathering dispersed; and we then ascended the steep foot-path leading to Nongtalang, where I found our office peon waiting for me, with some official papers.

In the evening we went to our schoolhouse, and displayed a small magic lantern which I brought for the entertainments of friends here. There was such a large number of people that I had to repeat the performance five or six times, that all might enjoy the sight, which the villagers have never seen before. I am sorry I have not means enough to purchase a bigger one, representing also the Biblical scenes. If we can have the portraits of the eminent Unitarians and also of some large Unitarian buildings in Europe and America shown in the magic lantern, it will have a wonderful effect on the minds of the people.

In the morning of the 24th I went to see our school children, and taught them singing and drill. Later on Marsingh and Ka Hirbon and I visited several friends of Nongtalang in their houses. In the evening I inspected our Unitarian school. The boys in the highest class read English, second book; the next, an English primer; the third-class boys have a Khasi New Testament; and the last read Khasi primer. The girls are also reading the Khasi primer.

On the 25th, after teaching drill and singing in our school, the Jowai party, accompanied by Mr. U Riang Pohlong, left Nongtalang for Lamin, where we reached in the afternoon, and were joined by two other Nongtalang friends. In the evening a large number of the villagers, among whom were also the elders of the village of Lamin, came to hear us. Mr. U Riang Pohlong and the two Nongtalang friends preached at length the principles of the Unitarian faith to the villagers. I then explained to them the difference between our faith and that of the Trinitarians. One of the villagers raised an objection to my statement that there is no "original sin," saying that, if a man steals and then dies, the government will punish the man's relatives. I replied that such is not the case,—the government will not punish any of the innocent relatives of an offender. The people then discussed among themselves, and came to the conclusion that the old Khasi religion is of no more use. The villagers asked us if we could station a Unitarian preacher at Lamin; and I told them that we could not say anything about that at present, but that our Nongtalang brethren would occasionally come to see them.

On the 26th, before leaving Lamin to return to Jowai, we visited some of the villagers in their houses, and spoke to them of the Religion of God.

We arrived at Jowai on the 28th, full of hope for the future of the gospel. Our hearts are full of the sense of gratitude to God, and we are very happy. Our rest is work. Yours faithfully,

HAJOM KISSOR SINGH.

Jowai, Assam, India,
Dec. 6, 1893.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

The Indwelling God.

Go not, my soul, in search of him,
Thou wilt not find him there,—
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit hath its throne:
In every heart it findeth place,
And waiteth to be known.

Thought answereth alone to thought,
And Soul with soul hath kin:
The outward God he findeth not
Who finds not God within.

And, if the vision comes to thee
Revealed by inward sign,
Earth will be full of Deity,
And with his glory shine!

Thou shalt not want for company,
Nor pitch thy tent alone:
The indwelling God will go with thee,
And show thee of his own.

O gift of gifts, O grace of grace,
That God should condescend
To make thy heart his dwelling-place
And be thy daily Friend!

Then go not thou in search of him,
But to thyself repair!
Wait thou within the silence dim,
And thou shalt find him there.

MONDAY.

Be ye Faithful.

What was his name? I do not know his name.
I only know he heard God's voice, and came;
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
With horrid toil
Dragged from the soil
The thrice-gnarled roots and stubborn rock;
With plenty filled the haggard mountain side,
And, when his work was done, without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died. I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes:
These are his monuments, and these alone,—
There is no form of bronze, and no memorial stone.

And I?

Is there some desert or some boundless sea
Where thou, great God of angels, wilt send me?
Some oak for me to rend, some sod
For me to break,
Some handful of thy corn to take,
And scatter afar afield,
Till it in turn shall yield
Its hundred-fold
Of grains of gold,
To feed the happy children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me!
And though this body lies where ocean rolls,
Father, count me among all faithful souls.

—*E. E. Hale.*

TUESDAY.

Little by Little.

Little by little the world grows strong,
Fighting the battles of right and wrong;
Little by little the wrong gives way;
Little by little the right has sway;
Little by little all longing souls
Struggle up nearer the shining goals.

Little by little the great rocks grew,
Long, long ago, when the world was new.
Slowly and silently, stately and free,
Cities of coral under the sea
Little by little are builded; while so
The new years come and the old years go.

Little by little all tasks are done:
So are the crowns of the faithful won,
So is heaven in our hearts begun.
Little by little the seeds we sow
Into a beautiful yield will grow.

WEDNESDAY.

The Best Way.

The way stretched out before her, straight and fair,
The way she longed to go.
He said, "Nay, frail one, do not enter there,
I would not have it so."
And then she turned, with tears and prayers, about,
And entered in the narrow way he pointed out.

It led her straight away from joy and light,—
Ah! fully well she knew!
It led her out into a starless night,
All damp and wet with dew.
But, then, it led to heavenly things so dear,
That earth's weak children reach so seldom here.

When years had gone, he said unto her heart,
In sweetly tender voice,
"Wouldst tread the lovely way you thought so fair?
I give thee now the choice."
"Nay, Lord," she said, "this narrow way with thee
Is far the best and dearest way to me."

THURSDAY.

Procrastination.

We'll read that book, we'll sing that song.
But when? Oh, when the days are long;
When thoughts are free, and voices clear,
Some happy time within the year.
The days troop by with noiseless tread,
The song unsung, the book unread.

We'll see that friend, and make him feel
The weight of friendship true as steel;
Some flower of sympathy bestow.
But time sweeps on with steady flow,
Until, with quick, reproachful tear,
We lay our flowers upon his bier.

And still we walk the desert sands,
And still with trifles fill our hands,
While ever, just beyond our reach,
A fairer purpose shows to each.
The deeds we have not done, but willed,
Remain to haunt us—unfulfilled.

FRIDAY.

The Lesser Ministries.

A flower upon my threshold laid,
A little kindness wrought unseen:
I know not who love's tribute paid,
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay,—
Dear hands that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

Oh, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great,—
Some splendid jewel of the soul
For which a king might supplicate.
Nay! true love's least, at love's true rate,
Is tithe most royal of the whole!

—*James Buckham.*

SATURDAY.

Right.

Should wrong prevail o'er all the earth,
'Twere naught, if only we discern
The one great truth, which, if we learn,
All else beside is little worth.

That right is that which must prevail—
If not here, there; if not now, then—
Is the one truth, which shall not fail,
For all the doubt and fear of men.

Who knows the eternal "right" knows well
That whoso loves and seeks the right,
For him God shines with changeless light,—
Ay, to the lowest depths of hell.

And whoso knoweth God indeed,
The fixed foundations of his creed,
Knows neither changing nor decay,
Though all creation pass away.

—*Lewis Morris.*

EDITORIAL NOTES.

By the kind co-operation of many friends the *Unitarian* receives frequent reports from most of our churches throughout the Union. We ask our readers to turn in this issue to the "News from the Field" department, and examine there the six pages of condensed reports, giving our monthly survey of the high thoughts that are being spoken, the new steps that are being taken, and the general progress and movement that is now going forward in the Unitarian churches of America.

We respectfully suggest to our ministers that there is no better way of awakening interest in church life than to persuade people to take the *Unitarian*, and look over its "News" columns once a month. When we catch the stirring notes that are being sounded in so many distant pulpits, when we read of the earnest endeavors of so many devoted workers, and of the heroic sacrifice of not a few, we necessarily ask ourselves: "Cannot our church do something more? Cannot I?"

The *Unitarian* is no one man's work: it is the product of so many minds that it accurately reflects the denomination at large. It is a mirror—that essential article for mental and spiritual culture—which we hope may have a place upon the parlor table in every Unitarian home.

Writes Rev. George Batchelor: "All the doctrines that we are sure came from Jesus may be summed up in the two phrases, the fatherhood of God and the brotherhood of man. These two phrases are destined to play a great part in the future. They will yet become watchwords and battle-cries. They already indicate the lines on which society will rearrange itself. He who from his heart, with consent of his reason and the re-enforcement of his conscience, can put his enthusiasm into these watchwords of liberty and progress, will be on the winning side, and have a cause than which none was ever more glorious and inspiring."

We recently heard a physician say to a minister: "Preachers are more fortunate than doctors. A great majority of the people with whom we deal, as doctors, will not

take our advice unless we accompany it with a *drug*. All intelligent physicians know that the advice in most cases is the needful thing, and the drug is not. But, if we give the advice, and then go away without giving the drug, the patient in ninety-nine cases in a hundred will feel that he is swindled, and will send for another physician. And so the average doctor gives a drug with his advice. The man gets well irrespective of the drug, or in spite of it, and thinks the drug has cured him. We know it has not. You ministers can get men to take your advice without a drug. I envy you." The minister replied: "I am not so sure that we have much advantage over you. I think the masses of the people demand the drug in religion as much as in medicine, and for about the same reason. Indeed, I sometimes think that nostrums for the soul are more popular than nostrums for the body." A lady standing by added: "I take it that the liberal and the orthodox churches may be classed pretty accurately as churches which give advice and churches which give advice plus a drug. Is not the strength of Orthodoxy measured exactly by the power of the drug element in religion? As men become intelligent enough to understand that it is the advice, and not the drug (knowledge, and not nostrum), that is needed in religion, will they not become Unitarians? Can we expect them to before?"

We are beginning to get echoes of the reports of the Parliament of Religions which the representatives of the various non-Christian religions are making to their constituents at home. A report of this kind comes to us through the Chicago *Herald*, apparently authentic. It tells us that the Buddhist priests who came to the Parliament from Japan, have returned, and have given an account of the result of their mission. One of the priests, seemingly the chief of the delegation, describes the suspicions with which they received the invitation from America to attend the Parliament. They thought it must be "a shrewd scheme of the Christians" to entice them to the Western world either for the purpose of converting them or to turn them and their religion to ridicule. However, they determined to go, but to go as individuals, and not in a representative priestly character. "It was a wonderful surprise that awaited us," he says, and adds, "Our ideas were all mistaken." The conclusions which the priests drew from the Parliament, and from their contact with Americans generally, are stated as follows:

> The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence; and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. The meetings showed the great superiority of Buddhism over Christianity; and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion.

This is both interesting and amusing: we suspect, too, that it is somewhat instructive.

To those of us who are accustomed to reading the reports of Christian missionaries regarding non-Christian lands, these utterances of the Buddhist priests of Japan have a curiously familiar sound. They teach us how hard it is for persons of one religion to understand those of another. The courtesy which we showed at the Parliament to other religions is interpreted as indifference to our own. The exhibitions of vice which appear in certain classes of our society is interpreted as indicating corruption of our whole society. This suggests the question, Do we misunderstand other peoples and other religions as badly as these Buddhist priests seem to have misunderstood us? The question should at least make us thoughtful and charitable. Some will say, "If this is the way guests from other religions understand us, let us have no more parliaments." But ought we not rather to

say the opposite? Ought we not to say, "Let us have parliaments and other means of interchange of thought until such misunderstandings shall become impossible"? Mr. Mozoomdar tells us that, on the whole, the effect of the great religious congress in Chicago will be to remove misunderstandings all round; it will help Christians to see the *better side* of the non-Christian religions, and therefore to understand those religions better, and to carry on their missionary work among them more wisely; while, on the part of the non-Christian nations, it will help them to see the *better side* of Christianity,—a side which has been too much cut off from their sight by the narrow dogmatism of missionaries, the dishonesty and vices of traders from Christian lands, and often the overbearing and brutal injustice of so-called Christian governments.

We are glad to see that a movement has been set on foot to give some regular financial aid to Mr. Mozoomdar in the prosecution of his noble work of liberal religion in India. India is poor. The Brahmo-Somaj is poor. Mr. Mozoomdar's work has been much crippled in the past by lack of means to travel from city to city, to speak and to set in operation instrumentalities for disseminating the truth for which the Somaj stands. It is proposed, therefore, to create a fund in this country to aid him. The movement has the hearty support not only of such Unitarians as Dr. E. E. Hale, Rev. James De Normandie, and Rev. S. J. Barrows, but of Dr. Rainsford and Dr. Heber Newton, Episcopalians, Dr. Lyman Abbott, Congregationalist, Dr. Rexford, Universalist, Prof. Swing, Dr. H. W. Thomas, and others. Subscriptions to the fund may be sent to Mrs. W. H. Reed, 37 Commonwealth Avenue, Boston, Mass.

One of the valuable services rendered by Mr. Mozoomdar during his visit to this country has lain in the earnestness and force of his appeal to the spiritual nature of men, and the clearness with which he has shown that any religion which is to have vitality and power must have more than an ethical basis,—it must be built upon faith in a living, loving, and ever-present God. The religion of the Brahmo-Somaj is thoroughly rational, enlightened, and liberal; but at the same time it is an intense and ardent theism, which contrasts strongly in its warmth and power with the thin and chilly ethicism and semi-agnosticism which in some quarters wear the name of liberal religion in America and Europe. If Mr. Mozoomdar has done something (as we believe he has) to teach the man of the Western world that

"Himself from *God* he cannot free,"

unless he is to give up all religion that is anything more than a name, his visit among us will not have been in vain.

In an article entitled "A Firm Foundation," in the January number of the *Southern Unitarian*, Rev. George L. Chaney, the editor, says: "When we started the Church of Our Father in Atlanta, Ga., ten years ago, the basis of our church was given in the following words: 'We whose names are written below unite to form the Church of Our Father in Atlanta. We agree to maintain the worship of God, to cultivate in ourselves and in one another virtuous affections and habits, and to endeavor to pass our lives in harmony with the spirit and life of Jesus Christ.' Rev. Charles G. Ames has condensed this platform into one brief, clear sentence: '*In the freedom of the truth and in the spirit of Jesus Christ we unite for the worship of God and the service of Man.*' The *Liberal Coworker* declares this 'Bond of Union' a 'good model.' So consistent and constant a Free Religionist as Dr. F. E. Abbot wrote to us, when we formed our Atlanta church on that basis, that he could join such a society as ours, and would gladly work with us if he were within coworking distance. Meanwhile the brief, peace-making compact has gone the rounds of nearly all the Unitarian churches, and proved acceptable everywhere. Its proposed worship of God satisfies the theist, its pledge of service to man suits the ethicist, and its choice of the spirit of Jesus pleases the undogmatic Christian. We fail to see why such a covenant does not meet the need of all who wish to associate with any organized body which can properly be called a church. All our new-born Southern churches are based on this simple, truthful, comprehensive foundation. Why is it not

broad enough to include all Christendom and all other men, if, like the pious and liberal Jew or Catholic or Brahmo, they believe in God, love mankind, and wish, as Chunder Sen expressed it, to confess Jesus as the brother of their souls?" To which we answer, True enough: why not?

In our last issue we called attention to a new Social Settlement of the Hull House type that has just been established by the Jews of Chicago. During the past month word comes of a settlement which the students and faculty of the University of Chicago has just started at the Stock Yards, a Chicago suburb, where there is great need for educational and uplifting influences, and also of a new settlement in London of the Toynbee Hall type, just established by the Quakers of that city. Thus the good work goes on. Many voices are telling us that, if Jesus should come back to earth, he would not recognize the Christianity of many of the churches called by his name as his religion at all. We suspect he would have no difficulty in recognizing his religion in the spirit and work of these settlements which aim to carry human sympathy and helpfulness to the poorest and most neglected of our great cities.

Perhaps no step recently taken augurs so well for the future of the Indians as the appointment of Prof. W. N. Hailman of La Porte, Ind., to the important post of Superintendent of Indian Education. Prof. Hailman is one of the most competent and experienced educators in the country. Dr. W. Harris says of him, "He is eminent as an advocate of the new education: he can take a broad view of the subject of lifting an inferior race up to civilization."

One of the cruel effects of the Geary law has recently come to light in Detroit. Nineteen friendless, moneyless Chinamen have been lying in jail there for nineteen months, awaiting the result of an appeal from a decision of the United States Circuit Court, where they were convicted of being in the country unlawfully. They are in a most pitiable condition, and are literally dying by inches. There seems to be no prospect of their case coming to trial within three years, as the Supreme Court docket is about that length of time behind. Appeals have been made in their behalf to the district attorney, to the attorney-general, and to the Chinese minister at Washington. But there is no promise or sign of relief. They cannot understand why they are thus kept in prison, when they have always been faithful, industrious, and honest men. It is painful to see with what earnestness they implore those who come near them for pity and help. A singular feature of the case is that these Chinamen could not dismiss their appeal and get out of jail, if they wanted to. Their sentence is deportation to China. If they wished to give up the fight and go home, they could not do so, because all the funds appropriated for that purpose are exhausted.

Who knows in how many more places in the United States similar tragedies may be in process of enactment as the result of this unjust law,— this law which, if it had been enacted by the Chinese government instead of by our own, not an American would have hesitated to pronounce barbarous.

In our "Publisher's Department" this month will be found the portrait of Rev. William J. Potter, whose sudden death in Boston, December 21, brought grief to so many friends. We refer the reader to the tender and sympathetic letter of his life-long friend, O. B. Frothingham, which appeared in the January number of the *Unitarian*.

Departments.

SUNDAY-SCHOOLS.

Easter Sunday comes earlier this year than usual (March 25). Already sounds of rehearsal in music are on the air. Like Christmas, this festival day is more and more celebrated by all denominations. The Congregationalists of all phases, who were once so severely set against anything of this kind, are among those who prepare the most enthusiastic and elaborate exercises. Again we commend to our ministers and superintendents the value of this opportunity to bring the Sunday-school into the heart of the church. Have a procession down the aisles, and ring out the carols, surrounded by the fathers and mothers and

friends. The Unitarian Sunday School Society, in obedience to a general demand, has issued a new Easter Service this year. It is so arranged as to be adaptable. It is far better for most of our churches that there should be a simple framework. Too much liturgy and intricate service would impair the usefulness of such a service in very many places. Those who wish more of this feature can add to it. The songs are very attractive, and, while not difficult, are thoroughly melodious, and of a dignified and meritorious kind. There are seven carols in this service, which is a larger number than usual; and the music is furnished by some of our popular composers. The words to the carols are by the president of the Unitarian Sunday School Society. This little pamphlet, just issued, sells for 5 cents a copy and $4 a hundred. Samples can be obtained by writing to the Sunday School Society, 25 Beacon Street, Boston. Easter is a very comprehensive festival. It refers to spring, to the power of divine life, to the hopes of immortality, to the soothing of sorrow, to the discipline of life's vicissitudes, and to the great underlying faith, which Christianity assists to develop, in a supreme order and progress. Even in a service for a Sunday-school all these grand thoughts can be brought out and enforced in ways appropriate both to young and old.

The Boston Sunday School Union held a most interesting regular meeting in January, with a large attendance of workers. The subject was the important one of "Music in the Sunday-school," which was handled in three phases: (*a*) Music as related to the Spiritual Training of Children; (*b*) A New Song and Service Book; (*c*) The Good and Evil of Special Musical Festival Days. There is no subject on which there is a greater diversity of opinion than on music. Even dress has for society more settled acceptance, though individual tastes seem very strong. All people seem to know just what is good music, and are not slow in uttering judgment. Even an individual who cannot tell, as Wendell Phillips said he could not, the difference between "Old Hundred" and "Yankee Doodle," is likely to be very dogmatic in summing up what ought to be used in church and school and home by way of song. There is no doubt that the standard should always be discreetly high. If it is put too high, then discouragement and vexatious results follow. If it is put too low, then the school degenerates into "jingleism." This subject should be handled, so far as working conditions are concerned, as we would handle teachers. If we talk as though there were only one person in a thousand fit to teach, the recruits we are likely to get will rebel, and say they are not fit to teach, and do not propose to subject themselves to such criticism. On the other hand, we do not want to make it appear that teaching in Sunday-school is easy, and can be done by any one without thought or work. The motto should be to recognize the great power that music has in stirring sentiment and educating the whole spiritual nature, then to lead on and up with a steady and sagacious step from thoughtless and ephemeral music to something constantly better. There is a great deal of music which is deemed difficult, but the designation is wrong. It is not difficult: it is simply uninteresting and brainless. The simplicity of Beethoven's "Fidelio" is that which comes from a marvellous, imperishable composition. We ought to have in our Sunday-school music the same qualities that pervade that wondrous work of the great composer: it is expressive both of great thoughts and great emotions. The Unitarian Sunday School Society has in hand a new "Song and Service Book"; but it will be some time before the production will be offered to the public, because of the intrinsic difficulties of the work.

A Western correspondent asks me how to start a Sunday-school and make it successful. The only central reply that I can give is to be sure that a few leaders are filled with zeal and are bound to carry the undertaking through. It is enthusiasm at the heart of the enterprise that thaws out opposition and rallies support. Given that as a beginning, then, of course, there are many other considerations, as to text-books, exercises, and the carrying out of details. But my point is that no careful schedule of how to do this amounts to much except as a piece of logical statement: it is the pursuading power of personality indicated in zealous men and women that carries the day. To state it broadly, a Sunday-school is made prosperous by vitalizing. It is not necessarily large numbers that constitute success. Quality stands for something. Good work can be done with twenty-five or fifty scholars sometimes better than with two hundred. To vitalize a school means to make it interesting as well as beneficial: that is accomplished not by any one prescribed rule which can be thrown out to any part of the country as likely to fit every case. There is no doubt that what the Unitarian Sunday-schools need greatly is recognition by the Church. The Trinitarian Sunday-schools are not fenced off in the isolated way ours are. The adults come and go freely, show interest, take part; and the Trinitarian Church itself is constantly asking for information as to the doings of the young people in that department. The ill-concealed indifference of the average Unitarian parent toward this branch of church life goes far to account for our failure to realize greater things. To return to my first statement, let three or five devoted individuals get together, and constantly plan, supervise, and push on

with the minister and superintendent the Sunday-school doings: then there will be success.

"Beginnings," by Rev. A. W. Gould, is finding added favor in our Sunday-schools East and West. Mr. Gould has made a book that will last as a helpful manual.

The Western Unitarian Sunday School Society has made use of twelve lessons from "Noble Lives and Noble Deeds," which was originally published by the Sunday School Society. These lessons will complete the last half of the present course in the Western scheme of study.

Rev. F. B. Mott's "Short History of Unitarianism since the Reformation" is creating attention outside of Unitarian lines. Inquiries have been made for it from those who are anxious to keep acquainted with the growth of religious thought. EDWARD A. HORTON.

GUILDS.

LOYALTY TO THE CHURCH.

Read before the Guild of the Good Shepherd, Hudson, Mass., by Mr. Horace E. Stowe.

The blacksmith hammers his iron with sturdy blows until, as if tired of resistance, the obdurate metal, acknowledging man its master, yields itself up, and becomes tractable and pliant, the servant of the human mind. But this mind is not master of itself: it, in its turn, is but the servant of higher powers that it feels, but cannot see. As a blind man groping in the dark, it encounters obstacles on every hand. Hard and painful knocks, falls, and bruises are its portion. And, as with the blind, hearing and feeling are developed to an acute degree, so the mind, perhaps, wearily, under its burdens, cares, and trials, seeks to raise the curtain that conceals the mighty Smith who fashions our destinies, who forges the innumerable shapes the human mind and form assume; and thus faith discerns what the eye cannot see. As white iron, we are from the dawn of life under an incessant pounding. When death comes, the iron is cold, the Smith has finished his earthly work, and a critical Judge calls us hence for inspection, for condemnation, or approval.

The mind is servant, and yet in some degree is master; for, though the blows must come, yet, as the tongs in the blacksmith's hand turns the iron from side to side, so are we turned by our impulses, traits, and passions, and, as the tongs slip in the hands and the iron on the smooth face of the anvil, so, to some extent, is our shape of our own choice, as we writhe and turn under the falling blows. What are we here for, if not to turn our hearts and minds so that the hammer of truth and righteousness may do its best work, and its blows be most effective? That all this is best done by organized effort we admit. This the church gives; and, having the church, a loyal and steadfast devotion must be given it if we are to secure the best results. And it is only by constant and persistent pounding of its truths, duties, and demands into our hearts and brains that we are kept within the pale of the track we needs should run. "Loyalty to the Church" is the subject I am asked to speak upon to-night; and in this connection I wish to emphasize the practical side, leaving the spiritual for abler minds. Jewish history gives us perhaps the most striking example of loyalty, its power and value, to be found in the world. Fostered and developed by a long line of able and consecrated prophets and patriarchs, the Jewish idea of Jehovah, or Yaweh, as the one and only God took deep root, and, though to them a Jewish God only, it was better than none or many; for in no other way could the world be prepared for that great and final truth, the God of Jesus, with the blessings it has brought.

Without this God of the Jews there would be between Greek mythology and the universal Father of Jesus an impassable gulf; and in Jewish devotion and loyalty, narrow and selfish though it was, we have the bridge that safely bore mankind out of darkness into light. And, though they killed him, it was their soil that nourished the truth that Jesus first spoke to the world. Is it a judgment that since then this nation has been a wanderer? Truer than fiction is the "Wandering Jew." He has since, for two thousand years almost, travelled the world, despised, persecuted, hunted like a wild beast, hated alike by Christian and pagan. Turn as he might, the hand of his brother man has been raised against him. But patiently and meekly he has borne all this with a courage and fortitude that has won the admiration and envy of the world.

From the Jew, then, we can learn a great and practical lesson. We believe in the church, and in our church as being best suited to our peculiar wants and needs. Let us, then, take this lesson in loyalty home to ourselves; for this quality, steadfastly held, is sure to command the attention of others, and, if the cause be just, their approbation and support. Let us apply this to our own society. What we want is numbers: these bring enthusiasm, and both together success. We are reaching out. We have, as it were, cast off the garments of youth, and have assumed the garb of manhood. We are making improvements.

These bring increased burdens and expenses; for, if we would have luxuries, we must pay for them.

This point we should more than ever take home to ourselves. We should realize that more than ever will this society need strong, concerted efforts and hard work if it is to meet successfully its new conditions. We must increase our numbers, and should double our membership. To do this, we have a large field, with material enough at hand. But it is the work, not of a few, but of many. And, surely, it would seem as if by organized and systematic effort this might be done. Is not the object worthy the effort? Is the minister in our Christian churches useful only to bind in marriage and help bury the dead? But, even if for no other but these selfish or sentimental reasons, a public that recognizes and demands such services should cheerfully and generously support them. And, if we thoroughly believe in the church and that which it represents, we should work in a practical and systematic manner for its advancement. The jars and friction of every-day life should not swerve us. Petty bickerings, differences, or suspicions, should not blind our eyes or warp our judgments. Rising superior to these influences, we should keep constantly before us our church, and bring to its support steadfast loyalty and oneness of aim. If we cannot do this, all these improvements we are making may prove an elephant whose weight will crush us to the ground. But, on the contrary, if we pull together, every man, woman, and child who believes in the cause we represent, there is no good reason why this society should not, still more than in the past, be a beacon to help show the way to those new fields of liberal thought that are being sought out by Christian, pagan, and Jew. And, as the Jew has pushed his way from darkness to higher and better conditions, so may we, by persistence and that same loyalty to our cherished ideals, have some fair share in bettering worldly conditions, in bringing peace on earth, and in making mankind better fitted for whatever may be in store beyond.

The Guild of the Good Shepherd, Hudson, Mass., was formed about five years ago. It holds monthly meetings, and observes the Lord's Supper four times a year. There are seventy-five members. Money taken up at regular Sunday evening meetings is distributed in charity. There is a board of visitors whose office is to look after the sick, and distribute the money collected as mentioned. Subjects and leaders are arranged for from month to month. A series of meetings was held the first week in January, under the auspices of this society. Rev. Messrs. W. F. Greenman, Charles G. Ames, and B. R. Bulkeley spoke on different evenings.

We read with interest that during the recent illness of the minister of the church at Tyngsboro, Mass., the guild conducted the service, and the minister's wife read extracts from a recent lecture of Mr. Mozoomdar on "Hindu Life and Customs." There was marked interest in the occasion.

A very interesting meeting was held December 31 in Quincy, Mass., being the fourth anniversary of the Guild of the Great Teacher. This guild is interested in charity work, and has voted to use its funds to help on in such direction. A public meeting is held in the chapel one Sunday each month.

The president of the Alliance visited the guild at Revere, Mass., on the evening of December 31, and addressed the young people and others on the subject of "Consecration and Success."

He also attended the anniversary of the guild at Reading, Mass., on the evening of January 7, and addressed the meeting on the same theme. The list of topics and leaders recently sent to us contains many interesting subjects, and runs from January 7 to December 23, the meetings occurring about twice a month. We extract the following: "Another Year,—What for?" "Reputation and Character," "Wishing and Doing," "The Worth of a Soul," "He that is not with me is against me" (Matt. xii. 30), "The Christian Spirit."

The Guild of the First Parish, Concord, Mass., recently filled a vacancy in its list of topics and leaders by inviting the Dedham Guild to allow one of its members to read a paper before it. In response to this invitation Miss Bonney was sent, and gave a very interesting paper on "The Power of Example."

It seems to some members of the guild a very good plan to have an occasional "supply" in this way. It stimulates interest, makes a bond among the different societies, and acquaints them somewhat with one another's ways and methods.

B. R. Bulkeley.

UNITY CLUBS.

In spite of the hard times and the general depression, the work of the clubs is active and prosperous. The programmes are as attractive as usual, and we hear of no falling off in attendance or interest. The club at Los Angeles, Cal., for instance, has

a regular attendance of eight hundred; but its programme shows that the club is wide-awake, and fully up with the times as to subjects and methods.

We wish to call the attention of the clubs to the needs of the National Bureau. This organization seeks to aid all the clubs in their work, and it does much for them every year. Its work is shown in the much better position which the clubs occupy to-day than five years ago. All clubs are urged to connect themselves with the Bureau. Any club connected with one of our churches in any way can join by expressing its wish to do so to the secretary, Rev. George W. Cooke, 25 Beacon Street, Boston, and sending therewith its programme for the year. There is no membership fee; but all the clubs are asked to remember the needs of the Bureau, and to make such contributions as they can afford. A small sum from every club would enable the Bureau to carry on its work successfully.

The James Freeman Clarke Fraternity of Tacoma, Wash., is devoting twelve evenings to the study of the shorter poems of Robert Browning. It also gives several evenings to lectures and to various entertainments. Its meetings are held fortnightly, and its objects are stated to be mutual improvement and entertainment. There is also connected with the Free Church a social science class, a Young People's Fortnightly Club, whose object is intellectual improvement and social intercourse, and a Liberal Club, whose membership is made up of the men of the church.

The club work of All Souls' Church, Chicago, was not taken up until January. The novel section is studying "Middlemarch," the philosophy section Spencer's "Justice"; and there are classes in Browning, Emerson, and contemporary art. On Sunday evenings a course of six University Extension lectures on "First Steps in Sociology" are to be given in the church by Dr. A. W. Small of the University of Chicago. It is announced that generally the church will be open Sunday evenings for lectures and discussions on educational, sociological, and other subjects by such speakers as may be arranged for from time to time.

The Unity Club of Humboldt, Ia., devotes thirty meetings to the study of geology and social science. Both topics are taken up at each meeting. In geology Geikie's work is taken as a guide. A paper twenty minutes in length is given by a member, and there follows a class exercise with a specimen in the hand of each member. The last half of each meeting is devoted to practical questions of the day, such as labor and capital, socialism, profit-sharing, and industrial training. Each of the sociological papers is limited to fifteen minutes in length, and is followed by a half-hour discussion. GEORGE W. COOKE.

TEMPERANCE NOTES.

The Province of Ontario is now reported as in revolt against the saloon power. The vote of the people of the province looks toward the enactment of a prohibitory law. Even the city of Toronto moves the same way as the country districts.

The most encouraging feature in the temperance movement is the growth of the conviction that the use of intoxicating drinks is incompatible with good work. Drink hurts business. This conviction is becoming a permanent part of public opinion. It is embodied in the rules of railroads and other large employers, who cannot afford to use drinking men. The same conviction is working to change and reform the customs of business men. The business world learns to distrust the tippler.

The more strictly the State makes employers liable for accidents befalling their men, the heavier will be the pressure to employ none but total abstainers; for a large proportion of all accidents are connected with the use of drink. One experienced medical examiner states that eighty-five per cent. of his hospital cases were traceable to this cause.

Along with the growing experience of mankind that drink hurts business comes the reiterated testimony of physicians, always going to limit still further the medicinal use of the alcoholic stimulants. Thus many once held that alcohol was at least necessary in the treatment of typhoid fever. But now comes the warning: "After a careful and thoughtful study of this subject, I have reluctantly and against firm early convictions been forced to the conclusion that these theories with regard to the beneficial effects of alcohol in diseases are wholly fallacious." C. F. DOLE.

WOMAN'S WORD AND WORK.

The third regular meeting of the New York League of Unitarian Women was held in All Souls' Church, New York, on Friday, January 5, at eleven o'clock. The president, Mrs. Chadwick, occupied the chair.

After the reports of the secretary and treasurer Mrs. Chadwick introduced Miss

Grace Dodge of New York, who gave an account of the scholarships established to send to the World's Fair professional women who could not afford to pay their own expenses. The originator of the plan started the fund with a gift of $4,000.

A house was taken in Chicago, sufficient to accommodate seventeen persons, and placed in charge of a competent matron. About two hundred women were sent in all, among them seventy-five teachers and seventy-nine artists. $11,000 was spent in this way, and the result has fully justified the expenditure.

The topic for consideration was "Lessons of the Columbian Exposition." First, Religious; second, Educational; third, Social. The first topic was treated by Mrs. Elizabeth Powell Bond of Swarthmore College.

Mrs. Bond sketched in a very beautiful way the lessons which each of the great representatives in the Parliament of Religions had to offer, and spoke of the extreme good will and attention with which each was received. The beauty and sublimity of such a spectacle had never been realized before. Mrs. Bond felt that, while we are sure to always love best our own form of the Christian religion, yet after this Parliament of Religions we must feel a new respect for every other form.

The second topic was treated by Mrs. Truman J. Backus of Brooklyn.

Mrs. Backus took for her text the following selection from Dr. W. T. Harris: —

"No philosophy of education is fundamental until it is based on sociology,—not on physiology, not even on psychology, but on sociology. The evolution of civilization is the key to education in all its varieties and phases, as found in family, civil society, State, and Church, as well as in the school. Once placed on this basis, it is easy to connect any one theory of education . . . with any other, . . . to show their rationale, and the amount and kind of positive help given to the pupil by each." Mrs. Backus made a comparison between the Exposition of 1876 and the one just closed. She felt that a new and very vital interest was aroused in education by the former, not only in technical lines, but in general ways. The various architectural exhibits, for instance, were a very great means of education. Many defects in the former exhibit, especially in art and architecture, were corrected in the latter. But the enormous amount of school work exhibited was so monotonous that one became wearied in the effort to find something new and inspiring, as many valuable inventions, such as delicate instruments of test and research, were not easily found. The contrast between the exhibit in 1876 and that in 1893 showed the peculiar American spirit of assimilation. The historical exhibits were especially remarkable, and showed wonderful development. She closed with an eloquent plea for patriotism.

Mrs. Ralph Trautman was the third speaker; and she gave an interesting account of the efforts made by the lady managers to cultivate a social spirit among the members of the board, and to extend this to the foreign representatives. As vice-president, Mrs. Trautman was well fitted to speak of the growth of this spirit, and of the credit due Mrs. Potter Palmer for her efforts in this direction. All the various women's organizations opened their rooms with the utmost freedom and hospitality, and many prominent women residing in Chicago opened their homes in the same generous way. All these efforts were ably seconded in many of the State buildings.

The cordial response of all women to these efforts was equally remarkable. This was especially true of those foreign nations where women hold an inferior position in their own country. Mrs. Trautman felt that true social spirit had received a very great impetus, and the interest of women in each other would never again lapse into that indifference which had previously characterized it.

After singing "America" and repeating the Lord's Prayer, the meeting adjourned.

M. H. H.

LITERARY NOTES.

"A Short History of Unitarianism since the Reformation." By Frederick B. Mott. Boston: Unitarian Sunday School Society. It seems surprising that just this book was not written long age, and that we have had to wait for the Sunday School Society to issue what every reader of Unitarian literature will desire to possess,—a short, condensed, handy history of the growth of Unitarianism, from the isolated outbreaks on the continent of Europe, following the Protestant Reformation, down to the "Man, God, and Religion" of Parker, the lofty faith of Martineau, and the "divine naturalism" of to-day. The very nature of the material treated makes every page interesting; and the chapter headings, as "The First Martyr," "The First Preacher," "The Strangers' Church," "For the People," "A Christian Basis," "Modern Attitude," lead the reader along with dramatic force.

The little volume, which is very tasteful in appearance, is exceedingly condensed, being intended for use as a manual. There have certainly been no pains spared to fit the work for usefulness. The plain outline to each chapter, the list of books of reference, and the excellent index are features of the book.

"Sermons for the Church." By Caleb D. Bradlee, D.D. Boston: Geo. H. Ellis.—Dr. Bradlee published, in 1888, a volume of sermons entitled "Sermons for All Sects," which was so widely read and liked by many beyond the limits of our own denomination that he now offers another volume of similarly broad, inclusive, liberal sermons. All who are familiar with Dr. Bradlee's earnest emphatic style and deeply religious spirit will know just what to find in this book. Every sermon goes straight to the point of emphasis. No one is mystified: the practical and pressing importance of the truth made alive is brought home. Familiar subjects are treated as boldly as the most abstract. "Our Mothers," "Discontent," "Pleasant Words," "The Brevity of Life,"—these are some of the subjects, together with others, such as "Can God be discovered?" "Mansions in Heaven," "The Soul's Weight." It is a privileged community that is familiar from Sunday to Sunday with such clear treatment of noble themes.

The Year Book of the Unitarian Congregational Churches for 1894, published by the American Unitarian Association, made its appearance promptly with the new year. It is as full of information about our churches and denominational organizations as ever. Its editor recognizes the hard times, which has prevented the undertaking of as many new enterprises or the establishment of as many new churches as usual; but we have "more than held our own," and "no branch of our work has suffered serious injury." The appeal is earnest, but none too earnest, to all the churches for "not only generosity in their gifts, but for self-sacrifice." From our ministerial ranks eleven good men and true have been taken by death during the year; namely, Stephen Barker, Rushton D. Burr, Samuel A. Dyberg, Clarence Fowler, Augustus M. Haskell, John C. Learned, Andrew P. Peabody, Bjorn Peterson, Joseph W. Stocks, Robert C. Waterston, and Martin W. Willis. Who shall fill their places?

Rev. J. H. Crooker will prepare the manual for the next year's work of the Western Unitarian Sunday School Society, on "The Growth and History of Christianity."

We expected to give our readers a notice from Mr. Fenn of Chicago of the current number of the *New World*. Instead he sends us the following apology, which, however, as far as it goes, is no bad notice:—

"3517 Calumet Avenue, Chicago.

"*My dear Mr. Sunderland,*—It's no use. I simply can't review the *New World* for December. Here are ten articles, not one of which can be mastered without at least two hours of study, and written by scholars like Wellhausen, Weeden, Momerie, Armstrong, Toy, and Stevens (to mention only the more familiar names), whose work always calls for respectful learners, not critics. For a fitting review of this number you would need a corps of specialists in Old Testament criticism, New Testament theology, Greek history and philosophy, Chinese religion, philosophy, ethics, and economics. I know of no one man, unless, indeed, it be Joseph Cooke, who would deem himself competent to have an opinion worth expressing on all these articles. The *New World* is the most discouraging review that comes to my table. Before one number is thoroughly read, dust has gathered on the next. I can't keep up with it, and so I resign the undertaking of reviewing each number for the *Unitarian*. Each quarterly packet from the *New World* carries a bigger and more varied freight than its predecessor. Consign the next cargo to some one with wider knowledge, nimbler brain, and quicker pen than I have.

"Very truly, W. W. Fenn."

Miss Frances E. Willard contributes to Lady Henry Somerset's paper, the London *Woman's Herald*, an appreciative sketch of Mrs. Lucy Stone. Miss Willard says: "As a pioneer in the most unpopular of all reforms, Mrs. Stone has perhaps suffered more than almost any of her associates. When the 'woman movement' has moved on to victory, and no artificial limitations hedge her from helping humanity to the limit of her power, the name of Lucy Stone will stand beside that of John Hampden in the history of the Anglo-Saxon race."

The first volume of the Standard Dictionary, published by Funk & Wagnalls, New York, is out. Another volume will complete the work. It is not easy to speak too highly of the accuracy, completeness, and value of this dictionary, which may be described as occupying an intermediate place between the International and the Century dictionaries.

THE REVIEWS AND MAGAZINES.

We notice below some of the more important articles in the magazines and reviews of the month:—

The Atlantic Monthly (January).

Ten Letters from Coleridge to Southey.

Tale at a Country House. By Sir Edward Strachey.

Samuel Chapman Armstrong. By John H. Denison.

The Transition of Learning through the University. By N. S. Shaler.

Scribner's Magazine (January).

Constantinople. By F. Marion Crawford.

The Actor. By John Drew.

Sir Joshua Reynolds. By Frederick Keppel.

Stories in Stone from Notre Dame. By Theodore A. Cook.

The Place of the Exodus in the History of Egypt. By A. L. Lewis.

The North American Review (January).

Income Tax on Corporations. By Hon. W. L. Wilson.

Republicanism in Brazil. By the Brazilian Minister.

The Roman Catholic Church and the School Fund. By the Bishop of Albany.

The Sunday-school and Modern Biblical Criticism. By Prof. C. A. Briggs.

International Journal of Ethics (January).

Relation of Ethics to Jurisprudence. By John G. Hibben.

Moral Science and Moral Life. By J. S. Mackenzie.

The Social Ministry of Wealth. By Henry C. Adams.

An Aspect of Old Age Pensions. By M. J. Farrelly.

Italy and the Papacy. By Raffaele Mariano.

The Arena (January).

Aims and Methods of the Higher Criticism. By William Sanday.

Wonders of Hindu Magic. By Heinrich Hensoldt.

The Practical Application of Hypnotism in Modern Medicine. By James C. Cooke.

To Robert Ingersoll. By Edgar Fawcett.

Gerald Massey: Prophet and Reformer. By B. O. Flower.

Sanitarian (January).

Progress of Preventive Medicine. By James F. Hibbert.

School Hygiene. By D. F. Lincoln.

Leprosy: Is Supervision Necessary? By Benjamin Lee.

Review of Reviews (January).

Methods of Relief for the Unemployed in American Cities. By Albert Shaw.

Relief Work: Its Principles and Methods. By Washington Gladden.

Lord and Lady Aberdeen. By W. T. Stead.

Lend a Hand (January).

A New Hope for Charity. By J. G. Brooks.

The Massachusetts Indian Association.

The Self-culture Clubs of St. Louis. By E. N. Plank.

Opium in Ceylon. By Mary and Margaret Leitch.

The Biblical World (January).

The Early Hebrew Story of the Creation. By W. R. Harper.

The Babylonian Account of Creation. By W. Muss-Arnolt.

Jesus' Idea of the Kingdom of God. By A. C. Zenos.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. Walter Scott Vail, formerly of the Universalist denomination, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Austin, Tex.— Rev. E. M. Wheelock writes: "Our church is now a chartered institution, under the name of 'The First Unitarian Society of Austin, Tex.' Austin has been hit very hard by the financial stringency; but we shall go steadily on all the same, through 1894 expecting better times to come. Our audiences are good and growing. Eleven university students attended last Sunday."— *Southern Unitarian.*

Battle Creek, Mich.—The Independent Congregational Church, on the evenings of January 2 and 3, celebrated the tenth anniversary of its organization as a liberal society. On the first evening there was a sermon by Rev. Reed Stuart of Detroit, the minister under whose leadership the church became liberal. After the sermon there was a general reception in the church parlors. The second evening was devoted to a banquet, with addresses by Rev. W. D. Simonds, the pastor, Rev. Reed Stuart, Mr. Z. C. Spencer, and Mr. W. F. Neale of Battle Creek, Rev. J. T. Sunderland and Mrs. Sunderland of Ann Arbor, Mr. Jesse T. Powers of the University of Michigan, Rev. Caroline J. Bartlett of Kalamazoo, and Rev. George W. Buckley of Sturgis. There was a very large attendance both evenings. The music, the beautiful flowers, the bright and earnest addresses, and the warmth and enthusiasm of the occasion will be long remembered.

The history of the church here is a very interesting one. Mr. Stuart came to Battle Creek about sixteen years ago. He was somewhat liberal at the time, but steadily grew more so, until at the end of about six years the church divided, the rigidly orthodox part going off by itself, and the rest reorganizing on a liberal basis. Mr. Stuart remained with the reorganized church until its success on its new basis was well assured. Mr. Simonds has now been the pastor something over five years, and has done a remarkably efficient work. He attracts

very large congregations, and the church has grown steadily and rapidly under his ministrations until it is now the largest liberal society in the State.

Boston, Mass.—An admirable selection has been made in the appointment, as superintendent of Barnard Memorial, of Parker B. Field, to take the place of Rev. W. W. Locke, who has taken up a larger work in New York. It is hard to find the right man for this important place; but under Mr. Field, who has had an excellent experience with the Children's Aid Society, Mr. Locke's work will be earnestly and nobly followed up.

—The philanthropic work of the Benevolent Fraternity is being ably extended this season at the Parker Memorial. The following departments are actively at work: Monday afternoon, laundry work for girls; Monday evening, boys' club, penmanship, shorthand, printing classes, and tailoring classes; Tuesday afternoon, mothers' meeting; Tuesday evening, boys' club, tailoring, carpentering, and gymnasium classes; Wednesday afternoon, girls' club, and baths; Wednesday evening, lectures in upper large hall; Thursday afternoon, sewing-school for girls, also practical talk to mothers; Thursday evening, boys' club, printing, book-keeping, tailoring, and gymnasium classes; Friday afternoon, girls' club, mending and darning class; Friday evening, entertainments in upper large hall; Saturday afternoon, girls' club, cooking class, and baths; Saturday evening, boys' club, drill class, boys' cooking class and baths.

—The Unitarian Club, under the able presidency of Prof. J. B. Thayer, has given some remarkable opportunities to its members of hearing the highest thought on the highest themes. The January meeting was a most memorable occasion. Dr. Lyman Abbott, that spiritual dynamo, generated inspiration enough to move every listener, as he spoke of the power of personal religion and the moving of the spirit of God through the personal life of man.

—Our surburban churches never were more prosperous than now. Increased attendance, quickened activities, wider interests, seem to be evident everywhere. All Souls' Church, Roxbury, reports, "Only four single seats in various parts of the house remain unrented, and these could be disposed of several times if they were together." From the bright little parish paper of this same church we quote: "On the Sunday before Christmas it was announced that the envelopes for contributions to decorations were in the pews, but that those who preferred to have their money go for charity might turn up the corner of the envelope or mark it in some plain way. The result was that forty-five cents were given for decorations and twenty-six dollars for charity."

—Another of our growing churches, that at West Newton, under the vigorous leadership of Rev. J. C. Jaynes, reports that the difficulty of finding suitable sittings for new-comers is a pressing one, only a few scattered seats being unlet.

—The pretty stone church at Wollaston Heights, since Rev. James E. Bagley was installed, has filled up from the pulpit to the doors, while all departments of church activity are developing with earnest interest.

—The new Harrison Square Church, in Dorchester, is almost finished, and looks exceedingly pretty, artistic, and attractive. It has a beautiful situation on a lovely lawn in a rapidly growing neighborhood. More families than can possibly be accommodated are said to be waiting the opening of this church. Only the chapel is at present completed. If the sittings are immediately let, as is expected, the building of the main body of the church will be continued at once. We have four well-equipped Unitarian churches in Dorchester, of which the Norfolk Street Church is the youngest.

—The Brookline church will well repay any Boston visitor for the ride out there on Sunday morning. It is by far the most beautiful architectural structure we can show, and in a most commanding situation. The pastor, Rev. Howard N. Brown, holds a large congregation at this important post, and holds them to high themes. Many strangers go to hear him. It appears from the American Unitarian Association Year Book, which cannot be presumed to err, that this year Mr. Brown, in spite of appearances, will have reached his Brookline majority, having served this same society for twenty-one years. That, however, is a trifle among Boston ministers, while we still have Rev. S. H. Winkley, who for forty-eight years has officiated at Bulfinch Place, and Rev. E. E. Hale, who has youthfully occupied the South Congregational Society's pulpit for thirty-seven years. Rev. Minot J. Savage has been only twenty years at Unity Church.

—At Roslindale, where the young society was temporarily checked by the calling away of their minister. Rev. Joel Metcalf, to Burlington, Vt., there is now great and growing activity. Rev. C. F. Nicholson of Rockland was installed as pastor January 10, and definite progress is assured.

—A beautiful Theodore Parker memorial window has just been dedicated at the West Roxbury church, where Parker was settled in his earlier days. The ceremony was most impressive.

—Rev. William I. Lawrance, who for nearly three years has been associated with Rev. Clay MacCauley in the Japan Unitarian Mission, has just arrived in Boston, having been compelled to resign his work through protracted and serious ill-health.

Cedar Rapids, Ia.—A great sorrow has recently come to the liberal people and

many besides in the death of the wife of Rev. J. H. Palmer, pastor of the Universalist church. Mrs. Palmer was a woman of superior intellectual attainments, beautiful character, and great activity in the church and in many good works. She will be lovingly remembered and greatly missed.

Concord, N.H.—At the "Parlor Sale" given by the ladies of the Unitarian church in December all the articles on sale were disposed of before eight o'clock in the evening, and $230 realized. There is a very marked increase in the attendance at the regular Sunday morning services, and quite a number of new people have taken sittings. The vigorous, ripe, and eloquent preaching of the pastor, Rev. Frank L. Phalen, during the past year has been a powerful influence for the strengthening and invigorating of our society, and has penetrated beyond the walls of our own church and the circle of our own people. Mr. Phalen has recently received many requests to spread abroad his forceful thought, and has lectured in various towns throughout the State. There are few better tests of the prosperity of a church than the condition of the Sunday-school, and it is therefore very pleasing to note a steady growth in this department of our work. One of the deepest sorrows our society has experienced in many years has been in the recent death of Hon. Hy. J. Crippen, for so long honored, respected, and loved by all.

Davenport, Ia.—The Iowa Unitarian Association lately held its fifteenth annual session in Davenport. The first session was devoted to the problem of reaching and carrying permanent help to the liberals of the State. This resulted in the appointment of a committee to push forward the work in this field, and bring to these liberals a sense of fellowship by establishing a church of the isolated. These liberals should sign a common bond of union, and, though separated from each other in body, could still feel a union of spirit.

The sermon of the evening was by Rev. Mary A. Safford of Sioux City. Her subject was "Personal Influence." It was a deep and noble plea for the higher life.

The reports of the churches on Wednesday were interesting, and in most cases full of encouragement. The two missions at Perry and Cherokee have become churches, and word from them brought added enthusiasm to the conference workers.

The Finance Committee reported more money raised for State work than ever before. This evidence of interest justified the congress in fixing the amount to be raised another year still higher than this. Wednesday afternoon a paper by Rev. C. E. Perkins of Iowa City, on "The Mission of Unitarianism," was read, and heartily discussed. Wednesday evening the aisles of the church had to be filled with chairs to seat those who had come to hear Rev. Mr. Nagarkar tell of the reformers of the Brahmo-Somaj.

There were other interesting papers by Rev. J. H. Palmer (Universalist) of Cedar Rapids, Prof. G. T. H. Patrick of Iowa State University, Rev. H. D. Stevens of Perry, and Rev. J. Ll. Jones of Chicago.—*From the Report of the Secretary, Rev. Leon H. Harvey.*

East Lexington, Mass.—Sixty-three children attended the first meeting of the Wide Awake Club of the Follen Church, and became members. Alice Locke was elected secretary, and Jennie Burke assistant. Walter O'Hara was elected treasurer, and Quincy Blanchard assistant. So far the club has taken up carving, sewing, and the weaving of carpet-mats. As the club develops, other work will be introduced. Also literary exercises will have a part in the programme of, at least, some of the meetings. We are much pleased that the children have taken so much interest in the club. It is sure to prove of much value if all take an active part, and attend the meetings faithfully.—*Parish Outlook.*

Erie, Pa.—Rev. Howard MacQueary's work with the Universalist church here opens well. There is much enthusiasm among the people.

Hopedale, Mass.—A unique item in Sunday-school methods has been successfully carried out in the Hopedale Parish Sunday-school during the past year; namely, the arrangement of Scripture texts to form an acrostic reading "HOPEDALE UNITARIAN SUNDAY-SCHOOL." This gave twenty-nine texts, which the scholars committed to memory under the stimulus of the acrostic form of arrangement. In the parish paper, *Our Church Home*, Rev. Lewis G. Wilson writes on "What is Religion?" He says: "The many so-called religions are simply so many interpretations of the same thing. Within the radius of Christianity we find many interpretations, each interpreter giving emphasis to the predominating thought of his own mind. Some find the interpretation given by the Romish Church the nearest their own experience. Some find in Luther or Calvin or Wesley or Fox the view which appeals to them most forcibly. We, as Unitarians, claim the right to form, out of all interpretations, our own, believing that no single mind can compass the whole of religion any more than a single mind can compass the whole of the earth. Who, then, is able to realize the most of religion? He who lives the most comprehensive life. He who *lives* largely, richly, reverently, must find more and more of religion and God to be all and in all."

Manchester, N.H.—From the admirable report issued by the First Unitarian Society here we quote:—

"In presenting their report for the year 1893, the directors of the First Unitarian Society feel that they have much ground for encouragement. The year has been one of prosperity and growth in several directions. The interest in the work of the church has increased. Several new families have been added to the congregation. The average attendance at the public services of the church has been larger than for many years. From a financial point of view the past year has been a very satisfactory one. Aided by liberal subscriptions, the directors have been enabled materially to improve the condition of the church property; and it now seems as though it would not need much, if any, outlay for some time to come. During the past year two new furnaces have been put in, new carpets laid, the walls and ceilings frescoed, and the woodwork thoroughly varnished. This has been accomplished only by generous support, and the year has been closed with the accounts payable being nearly, if not quite, balanced by the bills receivable."

Meadville, Pa.—The second term of the Meadville Theological School opened on January 2. New studies were introduced in the various classes, and the wheels which had collected a little rust during the short vacation started with more or less noise and some little groaning. Mr. Elberfeld, of the Middle Class, preached the first sermon of the year from the subject "Character Helps in a Better Life." Mr. Garborg preached on the 10th an exegetical sermon on "The Character of Jesus." Miss Harrington preached an excellent sermon on the 17th.

Conferences were held on the 5th, 12th, and 19th. The subjects—"Our Sister: Her Trials and Wrongs, and her Opportunities in Society," "Should the Minister study Medicine and Hygiene?" and "The Use of Liturgies and Prayer-books"—were ably handled.

The discussion for the month was held on the 8th. The subject, "State Aid for Denominational Schools," was discussed, mostly on the negative side.

The appearance of Miss Best as instructor in elocution was received with enthusiasm by the fortunate students who were to come under her instructions. W. S. N.

Mendon, Mass.— The sociable at the Town Hall on Thanksgiving evening was attended by many residents of this and adjoining towns, and every one went away having had a most delightful time. The music was excellent, and the whole affair was conducted successfully. . . . One of the happy events of the month is the assistance of Mr. C. D. Godfrey of Hopedale in the work of our Sunday-school. Mr. Godfrey was for years a lay preacher in London, and has had a great deal of experience in this direction. He has had charge of the adult class in the Hopedale Sunday-school for the last year, and is deeply interested in carrying the great truths of liberal Christianity into the life and thought of our day. He will assist Superintendent Nutter in the general exercises of the school. . . . The supper of December 8 was well attended, and the entertainment excellent. . . . The storms of the past month have flourished around the heights of Mendon, but everything has gone along as usual without serious interruption.—*Our Church Home.*

Nantucket, Mass.—Rev. Francis P. S. Lamb has accepted the call of the Unitarian church here, and is already settled. He succeeds Rev. Cyrus A. Roys, who resigned to take charge of the church in Uxbridge, Mass.

Newburg, N.Y.—Rev. Arthur H. Grant was installed as pastor of the Church of Our Father on Thursday, January 18, at 7.30 P.M. The following ministers took part in the service: Scripture reading, Rev. D. W. Morehouse; sermon, Rev. Merle St. C. Wright; prayer, Rev. T. C. Williams; right hand of fellowship, Rev. George H. Badger; charge to the people, Rev. Theodore C. Williams; benediction, Rev. Arthur H. Grant.

Pembroke, Mass.—Mrs. M. C. Aitkin, who for several years has devoted herself to missionary work throughout the West and Pacific Coast, has accepted a call to become pastor of the society here.

Peoria, Ill.—The People's Church has been celebrating its first mile-stone with great rejoicing. Last Tuesday we had the first Sunday-school Christmas festival. School numbers over sixty. To-night the first annual supper was served. There were two hundred and fifty at the tables, and many visitors who came in later to the other exercises. Speeches were made by many of the founders and guests, all of the most congratulatory and hopeful character. The church held its first annual election last Sunday. The board, or council of ten, that organized the church were retained, and six more elected to act with them. The feeling that a good year's history had been made seemed universal.

Perry, Ia.—The progressive Unitarian society here has engaged nearly a column in the leading newspaper, at regular advertising rates, for the weekly presentation of Unitarian ideas, history, belief, aims, etc. In the issue of January 8 a fine statement of the principles of Unitarian faith is given. We quote the following:—

"Unitarians believe in the fullest and freest inquiry in religious matters. They believe that the same God who is the author of religion is also the author of rea-

son, that there is no other way in which truth can possibly be separated from error in religion except by investigation and the use of reason, and therefore, that it is of the highest importance that there should be everywhere the freest and fullest inquiry with reference to religious things, in this inquiry every man being permitted to stand upon his own feet and to judge for himself, subject to no dictation or pressure from councils, synods, conferences, presbyteries, creeds, catechisms, Fathers of the Church, doctors of divinity, or preachers."

The pastor, Rev. H. D. Stevens, announced a series of Sunday evening lectures from January to March on different phases of the subject of "Evolution."

Peterboro, N.H.—Rev. W. H. Walbridge has resigned, after a prosperous and faithful pastorate of thirteen years. The resignation will not take effect till April.

Philadelphia, Pa.— A reception was given in the parlors of the First Unitarian Church to Rev. W. H. Furness, D.D., and to Rev. Joseph May, LL.D. It was the sixty-ninth anniversary of the ordination of Dr. Furness and the eighteenth of the installation of Dr. May. The *Public Ledger* says: "The venerable Dr. Furness, who is nearly ninety-two years of age, entered the room about half-past eight o'clock, accompanied by Rev. Dr. Robert Collyer of New York. He had a smile and a kind word for every one who came up to offer congratulations and shake him by the hand. Notwithstanding his great age, he is still vigorous and healthy; and, although his hair is white and his frame bent somewhat by the weight of years, his eyesight is still strong, and his activity is equal to that of men many years his junior. Even at his advanced age he frequently preaches in some of the churches. . . . Dr. Furness is one of the best known Unitarian divines in the country, and is not only beloved by his congregation, but has made a name outside of the Church as a man of eminent literary attainments and of strong humanitarian views.—*Christian Register.*

Pittsfield, Mass.— Our city is truly blessed with the spirit of church unity. In the no-license movement all the churches united. The first mass meeting in the interest of no license was held in Unity Church. Rev. Mr. Horst presided; and the speakers were the Baptist, Advent, and Congregational ministers, the secretaries of the Young Men's Christian Association and the Massachusetts Total Abstinence Society, and our friend, Mr. Savary, of the Unitarian Temperance Society. In October the Pittsfield Ministers' Club was organized, which has an Episcopalian for its president and the Unitarian minister for its clerk. On January 1, at 7.30 A.M., our church joined with the others in the annual sunrise prayer-meeting, and our pastor took part in the service. This year for the first time our church united with the other churches in the "week of prayer" services. Rev. Mr. Horst conducted the Wednesday afternoon service in the Congregational church. For a second year our pastor is president of the Associated Charities, so that now he is one of the best known ministers in town. But the most remarkable thing ever attempted in this community is a series of lectures on the various denominations, with the local pastors as speakers. The object of these lectures is a better acquaintance with all the churches of Pittsfield. Thus far we have had two lectures, —one on "The Second Advent Christian Church," the other on "The Salvation Army." At the former the church was well filled, but at the latter chairs had to be brought in. These lectures are given under the auspices of the Guild of the Good Shepherd, which this winter is making a study of the sects."

Plymouth, Mass.—Since the destruction by fire of the historic First Church requests have poured in from all over the country, urging the erection of a suitable memorial church. More than $30,000 has already been promised, and very beautiful plans have been prepared; but double this amount ought to be subscribed to insure such a building as would be worthy to express the love and gratitude which the descendants of the Pilgrims everywhere feel toward those first heroic Fathers whose splendid spirit of religious liberty planted this church, which is the oldest organization in the country. The new building will always be open for any public occasion, and will be not a local, but a national memorial. Descendants of the Plymouth Pilgrims everywhere are invited to enjoy the honor of being contributors to this memorial. The treasurer of the Building Committee is Mr. William S. Kyle, Plymouth, Mass.

Providence, R.I.—Rev. W. H. Spencer has resigned the pastorate of the Fourth Society.

Sacramento, Cal.— A recent sermon preached by Rev. T. J. Horner, pastor of the First Unitarian Church, was upon "Civilization as inspired by the Idea of Possession." An abstract appeared in the daily papers. Mr. Horner concluded his sermon as follows:—

"When at last the spiritual nature unfolds and fills the world with its fragrance, the fruits of the spirit soon follow, and, ripening, fall back upon mother earth, to enrich all life with love, joy, and peace.

"The despot, then, is inspired to become the father of his people in the true sense, the master the protector of the slave, the capitalist the guardian of the rights of the workingman, and the merchant the ser-

vant of his patrons. As the spirit of Jesus enters all hearts, the kingdom of God is realized."

Salem, Mass.—Rev. E. B. Willson of the North Church made an address at the reception given by the Tabernacle Church to Rev. DeWitt Clarke, D.D., at the close of his fifteenth year as pastor, and was pleasantly introduced by the president of the occasion as one who was not only senior pastor in the churches of his own denomination in Salem, but as "one whom we have installed in our hearts as the senior pastor of all our churches."

—The Alliance of the First Church has pleasantly entertained the Alliances of the other churches, giving opportunity to see and hear Rev. Helen G. Putnam.

—The four churches, First, East, North, and Barton Square, unite in Sunday evening services for three months, each church being open one Sunday evening in each month. Two or three clergymen give ten-minute addresses at most of the services.

—The Social Committee of the Barton Square Church entertained the Ministers' Association—made up of all the ministers of Salem—at their rooms on the 25th of January.

Shelbyville, Ill.—Rev. Jasper L. Douthit has re-established his paper, *The Simple Truth*, with prospect of permanence. It will be devoted, as heretofore, to liberal Christianity, temperance, and the general purity and good of society.

Southern States.—In a letter to the *Christian Register* Rev. George L. Chaney, speaking of the extension of Unitarianism in the South, says:—

"During the last decade the American Unitarian Association, through its agents and assistants, has made a promising beginning in the work of liberal church extension at the South. Its tracts and sermons by the thousand have gone from Virginia to Texas. Its word has been preached in leading cities in nearly every Southern State. Circuit-preaching and neighborhood circles in Texas and Florida have been inaugurated. Churches have been established in Atlanta, Chattanooga, Austin, San Antonio, Asheville, and Richmond. Preliminary services have been held in Birmingham, Ala.; Nashville, Tenn.; Charleston, Parkersville, and Wheeling, W. Va.; Tampa, Fla.; Galveston, Houston, Fort Worth, and Dallas, Tex.; and Greenville, S.C. A Southern Conference, uniting all these churches and missions, has been formed, and successfully conducted for ten years. The Women's National Alliance has a Branch in each of our Southern churches. A Liberal Church League, which will undertake the same service for the church through its men which the Alliance does for the women, has been organized and put in operation. The *Southern Unitarian*, a monthly paper now in its second year, keeps the churches in frequent communication with each other and with their friends abroad. So much is already accomplished. But this is only preparatory work."

St. Louis, Mo.—The Unitarian Club met on the 16th in the beautiful banquet hall of the new Mercantile Club House. Jenkin Ll. Jones of Chicago having been excused to keep an Eastern engagement, the club spent the evening discussing the "needs of the unemployed." Rev. Mr. Judy of Davenport was the guest of the club, and contributed to the impromptu programme. Copies of "Selected Thoughts" from Rev. Mr. Learned's writings, edited by W. L. Sheldon, were on hand for club members. The timely little book has met with a warm reception among the many friends and admirers of Unity's beloved pastor.

The Eliot Society gave the literary hour at its last meeting to the memory of the late Bishop Phillips Brooks, whose admirers among the membership—and they are many—enjoyed an appropriate programme, arranged by Mrs. E. A. De Wolf.

The Mission Home is having a busy season. The capacity of the home and school is taxed to the utmost. The holiday feasts were celebrated in the usual fashion; and the donations of the morning Sunday-school were ample for the occasion, and left a reserve stock of toys for sick-rooms and rainy days.

The Eliot Society tendered a reception to George W. Cable on the occasion of his recent flying visit to our city. In addition to the members of the "Novel Club," as the Literary Committee's class is popularly called, the distinguished visitor met the congregation, the faculty of the Washington University, and several prominent local clergymen.

Rev. Dr. Snyder and wife received the congregation and friends in the large parlors of the church on the 10th of January. Those who think of a church sociable as the last of social functions should have an opportunity of enjoying one of these really charming evenings. No committee on the Eliot Society's long list does more and better work than the Social Committee.

The talented organist of our church, Mr. Ernest Kroeger, gave the second of a series of monthly pianoforte recitals on the 8th of January. The evening with Beethoven, Schubert, and Liszt, was a treat to the musically cultured audience, who look forward to the succeeding evenings, knowing that each will be a fit successor to those enjoyed.

The chorus choir is maintaining the standard set by itself in previous successful seasons. With its assistance the regular quartette gives much of the best concerted sacred music.

Rev. Dr. Snyder recently preached in Unity Church, Rev. Mr. Gould of Chicago occupying the pulpit at the Messiah.

Sturgis, Mich.—Never did the old-time hearth look more real and substantial than that at our Sunday-school festival. The vast chimney seemed generously wide for even Santa's proportions, as down he came, and found himself in the midst of the sleeping children. One by one the stockings received the precious remembrances of Yule-tide, and the merry old soul disappeared. The occasion was not only a delight to old and young: it was introduced by what was spiritually elevating to all. Songs, recitations, and readings preceded the gifts; and, when they came, every child was remembered.

Nor were the absent poor forgotten. Piles of sacks—all full—suggested the warmth of fellow-feeling of many, both present and absent. Many dollars' worth of substantials were received next morning into needy homes. As the occasion disappears into the receding past, the kind feeling it has developed will continue to warm all hearts, both toward those who got it up and those who were recipients of its good fortune.

Toronto, Can.— The Ladies' Branch Alliance of the Jarvis Street Church meet on the afternoon of the first Thursday of each month. The first house social of this season was given at the home of Mrs. G. H. Bertram, and was most successful and enjoyable, the attendance being large and the programme of unusual excellence. Readings were given by Rev. Mr. Woude and Mr. J. H. Bertram, a charming little comedietta, entitled "The Honeymoon," by Mr. and Mrs. Arthur Cox, and several solos and concerted pieces by the members of our choir. At the conclusion of the programme the young people had a dance.

At their last meeting the ladies decided to have a social tea in the school-room of the church on the first Thursday of each month. To these social gatherings they hope to see all the members and adherents of the church, and they will also heartily welcome any other friends who may wish to become acquainted with our pastor and people.

The work of the Post-office Mission was resumed on the 1st of November; and during the month the secretary reports that the names of seventeen applicants for liberal religious literature have been received.

The young ladies of the congregation have formed themselves into a "Friendly Workers' Society," to engage in making garments for needy people and any other use ful charitable work that suggests itself. At their first meeting twelve members were enrolled, but they want all the young ladies to join. They meet for work and consultation every Friday afternoon in the church library, and take tea together at six o'clock. *Toronto Unitarian.*

Washta, Ia.—Rev. Mary A. Safford preached for us at Washta on Sunday afternoon, December 31. Her subject was "The Growth of Religious Ideas." The preacher said that the change from narrow to broad in religion during the last two or three decades was the necessary outcome of modern scientific discovery, particularly in the line of astronomy and geology. Religion had nothing to fear from science or the Higher Criticism. Scientific theories may come and go, yet religion itself would endure as long as man, as it was the aspiration of the soul of man to soar upward. Miss Safford said that she had no quarrel with those who held to the ritual or creed of any religious denomination, if it enabled them to be better and purer men and women. But, when she was told that she *must* perform some particular ritual or *believe* immersion, election, or everlasting punishment, as essential to her own salvation, then she always was ready to reply. The Masonic Hall, in which Miss Safford holds service, is always crowded. Liberals come from the neighboring towns of Quimby, Correctionville, Kingsley, and Holstein. Miss Safford is very enthusiastic to spread the liberal faith; but her friends greatly fear that in her undertaking to preach in Cherokee in the forenoon, drive eighteen miles and hold service at Washta in the afternoon, immediately drive back and preach at Cherokee at night, is a case of too much strength of spirit for the weak flesh. F. S. C.

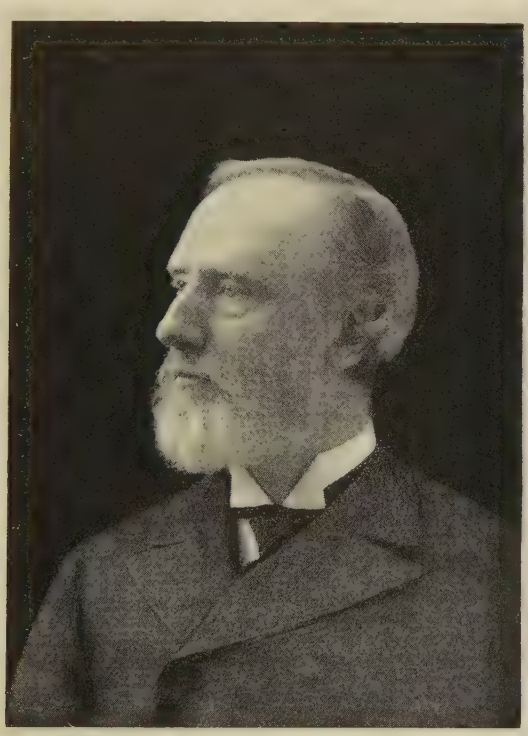
Weirs, N.H., Grove Meeting.—The annual meeting of the Unitarian Grove Meeting Association was held at Concord, N.H., January 23. The treasurer's report was read and accepted; and then the following officers were elected for the ensuing year:—

President, Rev. Enoch Powell, Nashua; vice-presidents, Rev. S. C. Beane, Rev. E. B. Payne, Rev. J. E. Wright, Hon. Mark P. Emery, J. C. Otis; treasurer, J. C. A. Hill; clerk, Joseph W. Fellows, Manchester. Directors: Rev. F. L. Phalen, Woodbridge Odlin, C. C. Danforth, Miss M. A. Downing, Concord; Solomon Spaulding, Nashua; Daniel Whitcher, Bath; Rev. Lyman Clark, Andover; Lewis Simonds, Rev. W. H. Ramsey, Mrs. J. W. Fellows, Manchester; Rev. J. B. Morrison, Woodbury L. Melcher, William F. Knight, Laconia; Henry B. Quinby, Lakeport; Rev. A. J. Rich, Milford.

Worcester, Mass.—The South Church, organized 1889, has got along so successfully under the energetic labors of Rev. George W. Kent that during 1894 a church building is to be erected. It is to be of stone, with a tower, and to occupy a very desirable site on Main Street.

PUBLISHER'S DEPARTMENT.

"AND, for success, I ask no more than this—to bear unflinching witness to the truth." This motto, taken some years ago by Mr. Potter for his twenty-fifth anniversary discourse, fittingly appears in this place with his portrait. The motto and the picture together reveal admirably the real man.



Wm F. Potter

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Twenty-Five Sermons of Twenty-Five Years.

By William J. Potter. With Portrait.

The recent unexpected death of Mr. Potter renews the interest in his volume of discourses published on the twenty-fifth anniversary of his settlement in New Bedford. A quiet, modest man, and lacking in all the outward arts of oratory, his spoken and printed words have yet always possessed power and the quality of large helpfulness. Always in the forefront of thought, clear in expression, sincere in tone, without "mental reservations," striving only to be true to his own best reasoning, to the calls of progress and to the needs of man, his utterances were simple, direct, most often unadorned, and yet with rare exceptions rising into the glow of the real prophet's vision. That he was also not seldom possessed of the true poet's sight and expression is abundantly manifest in one in particular of the discourses of the present volume, —that entitled "The Glorious God." We quote from this striking sermon its closing lines:

An added glory comes into the universe of phenomena because of the very mystery of sovereign being in which it is embosomed. Our world—this little earth—takes on dignity and majesty from the infinity of things, unseen as well as seen, of which it is a part. Imagination, reason, conscience, are alike spurred to finer achievement by the problem of the world's relation to the unseen Infinite; while the heart may rest serenely upon the confidence, than which there can be none surer, that its destiny is linked with the forces which make the very integrity and stability of the universe itself.

I have seen a child in its mother's lap gaze up with a sudden wonderment into the beaming benignity of the mother's face and into the loving depths of the mother's eyes, as if its infantile mind had just caught some new revelation there and was trying to comprehend the fulness of its meaning,—perhaps stopping in the midst of a frolic, or of pain and crying, with this wondering, searching, upward look, and seeming to be impressed with a sense of a power manifest there that understood all and could do all and was full of good will; then nestling down closer and in quiet into the mother's lap. So *we* are children still in the lap of our mother Nature. And sometimes we are hushed into a tender awe, it may be in the midst of our pains, or it may be in the midst of our pleasures or our work, as if a mysterious, mightiful power were bending over and holding us. We lift our gaze upward to see not only that we are held in the embrace of Law, but that through Law shines the glory of Love; and, at that answer, our hearts are at rest.

We have mentioned especially this one discourse; yet every one of the twenty-five is exceptionally meaningful, opportune and suggestive. Some of the titles are these:

The Soul's Rest; God in Nature; Self-sacrifice; Endurance; Christmas Legend and Fact; Easter Truths and Traditions; Optimism; Heart in Nature; The Silent Revelation; The Religion of Humanity; What do We Worship; God in Humanity.

[*Cloth, gilt top, 417 pages, $2.00.*]

The Spiritual Life.

Studies of Devotion and Worship.

Of this valuable book Rev. Dr. W. S. Crowe writes in his *Universalist Monthly*, "The book is exactly what it professes to be—a rare merit—a study of the sentiment of devotion and worship as that great sentiment is recorded in the literature of Christendom. Here is religion dissociated from theology and given its rightful place. *In the course of my life I have read but few books which inspired me so nobly.*"

The *New Jerusalem Magazine* gives four pages to an appreciative review of the work: It is "a notable volume." What its authors write "is always worth reading, but in this case they have treated a theme of vital interest, and in a manner which will be a surprise. They have a singularly fair and impartial way of studying such people as Madame Guyon and Thomas à Kempis and the Wesleys and even Watts. The book is as unexpected as it is welcome,"—many will "rejoice over the wide influence which it will exert."

We add a few comments from other extended reviews:

An enticing program. And the idea seems as successfully carried out as it is happily conceived.—*Edinburgh Expository Times.*

The authors of the "studies" found in this volume have done the world of devotion a very distinct and helpful service. The essays as a whole present a remarkably acceptable and just analysis of human nature along the line of its devotional tendencies—not in a theological and abstract way, but by investigation of the experiences of the best men and women in all ages. *Public Opinion.*

Here is traversed a rich region. For the reader who wants a guide in the study of Mystic literature we know not a better. There is not a dull page from beginning to end. The chapters we can commend to the reader as suggestive, wise and noble.—*Christian Register.*

As a bird's-eye view of that highest region of history, the history of souls and their inner development, and of the noble inspirations that have broken forth from elect souls to refresh the successive generations of men, the work is both interesting and helpful.—*London Christian World.*

A welcome contribution to our knowledge of the manifold phases of religious life. Such a work as this may be read and enjoyed by all who are striving to live the spiritual life.—*Literary World.*

Its ideals are lofty, its style is fine, and it is a work to instruct and elevate as well as interest the reader.—*Religio-Philosophical Journal.*

It will find a choice place in the libraries of a great many people.—*Boston Herald.*

[*Cloth, 198 pages, with Index, $1.00.*]

Miss Cobbe's Books.

Elsewhere in this issue we print a list of the works, published by us, by Miss Frances Power Cobbe. There is not one of these books that is not valuable in thought and helpful in influence. They are strong, breezy, original, and, withal, earnest to the core. They are written with the purpose to brighten and better human life, bring men and women to seriousness, make

them see and feel and do. Moreover, they are all modern. They are books of the present time, discussing questions of to-day. The stirring tone, the candid argument, the helpful intent of all Miss Cobbe's books, and their fearlessness, their strength, their insight, are universally recognized: —

Miss Cobbe is a brilliant writer, . . . animated by a desire to aid in the solution of those dark problems of life and immortality with which humanity is now battling. She is especially fitted for such a task by her freedom from prejudice and by her faculty of clothing her thoughts in language attractive to the ordinary intellect.—*Boston Transcript.*

Few writers of the present day have a firmer hold on the public mind than Miss Frances Power Cobbe. She is an original thinker, sincere, vigorous, vitally humane, and she lives "on the heights," so that her views are always worth securing, though they differ as much from old-fashioned orthodoxy as from the new fashion of materialism.—*The Critic.*

If readers not acquainted with these writings wish to choose one volume only, as a sample of the author's thought and expression, "The Peak in Darien" may perhaps be mentioned as well exemplifying her earnestness, her force, and her sentiment.

How Religion Arises.

A Psychological Study. By Duren J. H. Ward, Ph.D., B.D.

Although small in size this book has attracted much attention. Notable scholars and practical workers along the lines it treats have alike joined in recognition of its value. It is an attempt to treat the most fundamental problem of the religious life by the method of a strictly scientific philosophy. Those who doubt whether religion is or can properly be a subject of science will here find a thesis worthy their attention. Those who believe that, under a strict and impartial treatment, religion will be reduced to superstition or proved of transitory nature, meet in these pages what will command their earnest attention. And those who have any interest in the better founding of religious belief will find that interest wonderfully sustained by this work.

The introductory chapter treats of the prevailing chaos in religious opinion, includes a retrospect, states the problem of the present essay, and defines religion.

Chapter II. reviews the leading philosophical theories of the past and present.

Chapter III. is devoted to Reconsideration and Conclusions, closing with an admirable exposition of the Root-thought of Religion.

There are valuable notes, and a bibliography.

From the Christian Union: This is one of the largest of small books. In preparing to write, the author has read widely and thought deeply; but the Lord and common sense joined to bestow upon him the rare grace of brevity in statement. We should advise a careful perusal of this work before beginning the study of theology. It suggests theories, sources of information, psychological and metaphysical problems underlying the phenomena of the religious consciousness; and, moreover, it contains admirable classification of such facts as necessarily group themselves around the survey of the conditions of human life which make religion the most imperative force in the soul of man. Covering not more than seventy pages of type, Mr. Ward has traversed ground where many may profitably walk in his footsteps.

[*Cloth, 74 pages, 75 cents.*]

In Spirit and in Truth.

Essays by Younger Ministers of the Unitarian Church.

Many vital topics of Liberal religious thought, concerning which all men and women of the forward look should desire to be informed, are presented in a popular and convincing way in this small volume.

From one of the essays,—"The Revelation of God in Man," by Mr. Crothers,—we quote part of a single section:

The loving, reverent, courageous man has appeared not once as a strange apparition, but every age and land has seen him. He is either an accident or a revelation.

If the universe is but the result of the play of blind forces, if its laws imply no purpose, if the necessity by which things come to pass is altogether material and never rises into the spiritual, then the man who loves and aspires is a being not merely supernatural but anti-natural. His existence is in defiance of the universal order. He stands in terrifying isolation. His greatness is his doom. Awakened to consciousness, he finds nothing lasting that is akin to himself. That which is most excellent is least permanent. Form outlives spirit, and power outlasts purpose. Space is infinite, but mind is a fleeting phantom. The atoms are eternal, but the soul is only for a day.

But these despairing paradoxes need but to be stated to be confuted, for the reign of law is not broken by the advent of man. There are no accidents. The universe claims its child. If in a single heart love rules, then the universe is not altogether loveless. When the human consciousness is brought within the realm of law, it becomes the interpreter of that law, revealing its higher possibilities and spiritual

reaches. There is "a law of the spirit of life,"—a law by which the spirit lives. The wisdom of Plato and the love of Jesus belong to the great order of the universe, and in turn throw light upon that order. They are not isolated or meaningless facts. They are manifestations of a perennial power.

The titles and authors of the essays in this volume will be found in the advertising columns.

Nothing since the publication of "Essays and Reviews" thirty-two years ago, in England, has shown more courage or indicated a truer outreach to what is best in our American religious life.—*Boston Sunday Herald.*

They are all very significant, and have a common ground in the fact of earnest thought and constructive purpose; but the views presented are quite contrasted in some respects, and represent—as is usual when several Unitarian ministers contribute to any common volume—a large variety of outlook. It is a very creditable volume in every way.—*Every Other Sunday.*

[*Cloth, 163 pages, $1.00.*]

Heart-Beats.

A Book of Meditations. By Protap Chunder Mozoomdar. With Portrait and Biographical Sketch of the Author.

The *Boston Beacon* declares of this work that it "will make an irresistible appeal to devout minds, whatever their predilections of creed." It adds:

The author is widely known in this country through his exposition of the origin and growth of the Brahmo-Somaj or universal-religion movement in India, and through his remarkable work, "The Oriental Christ." In "Heart-Beats" he reveals, with a candor and artlessness very winning to occidental sympathies, the aspirations and emotions of a soul devoted to the struggle after saintliness. It is a stimulating as well as a consoling book,—one abounding in profound spiritual truths and having, in spite of its flavor of mysticism, an astonishingly practical character.

The *Springfield Republican* has this word:

The most original book lately published is the new volume, "Heart-Beats." It is called a "book of meditations," and such it is. Each thought and sentiment stands by itself and addresses the reader as from an unseen pulpit or shrine. Rev. S. J. Barrows, who has made from scattered notes of the author a brief biography, compares these meditations to the "Imitation of Christ" which goes under the name of the monk, Thomas à Kempis. But that famous work has a continuity derived from the constant reference to Christ's example, and also a marked ascetic devoutness, which distinguish it broadly from this simpler and more joyful presentation of the religious and practical life. Mozoomdar is not an ascetic,—varying in this from the custom of his Indian race when it turns at all toward spiritual religion. He is rather a spiritually-minded child of nature, open to all natural influences, but with a strong bias toward piety. He holds in theology a middle ground between Christianity and the old faith of Hindustan,—freed from its gross superstition, and full of profound thoughts that make the selfish features of the "scheme of salvation" appear petty. A good portrait of the loving and dignified apostle makes the frontispiece of the book.

The *Boston Transcript* speaks as follows:

The elevation of thought of Protap Chunder Mozoomdar has been a recognized factor in the religious studies of many people in this country since the publication of "The Oriental Christ." This new volume will be especially welcomed. Rev. S. J. Barrows contributes an interesting biographical sketch, which is valuable in the light it throws upon the external life of the Eastern Mystic, whose insistence upon the reality of faith has been a distinct message to this Western world.

We append a few further press-comments:

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Those who have read his "Oriental Christ" have been impressed with the remarkable spirituality of the man. He has the touch of spiritual sympathy and insight, and in these pages he is in communion with the highest truths. The thoughts will find a response in the minds and hearts of all religious people. It is the first time that a book of this sort has been prepared from the writings of a single Hindu thinker of modern times, and in it one draws nearer to Mr. Mozoomdar than he would in reading any other work from his pen. It is one of the choicest books of the season.—*Boston Herald.*

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